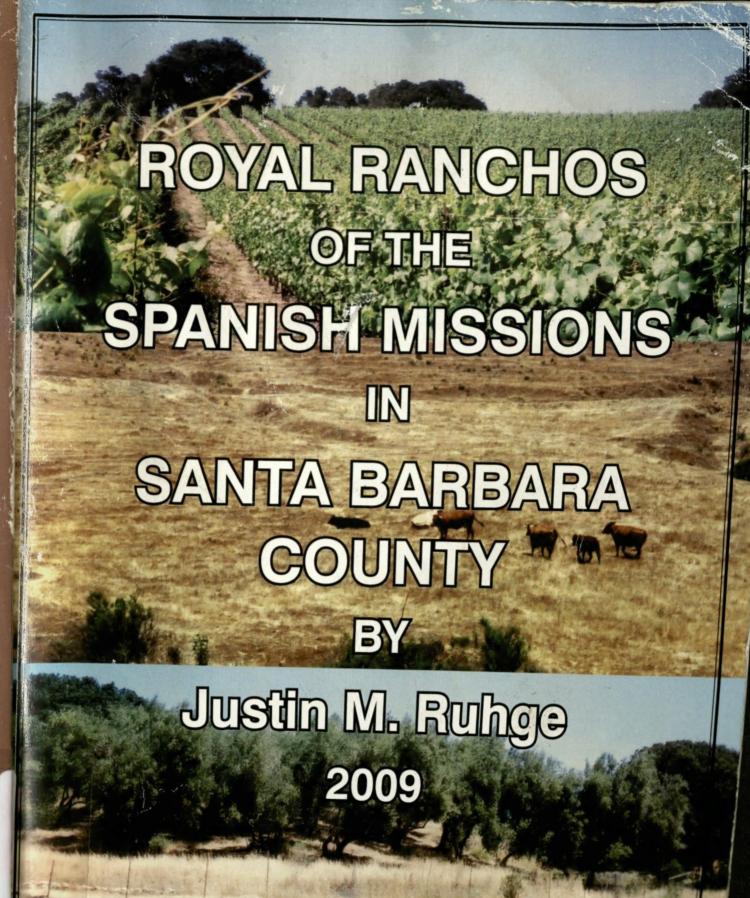
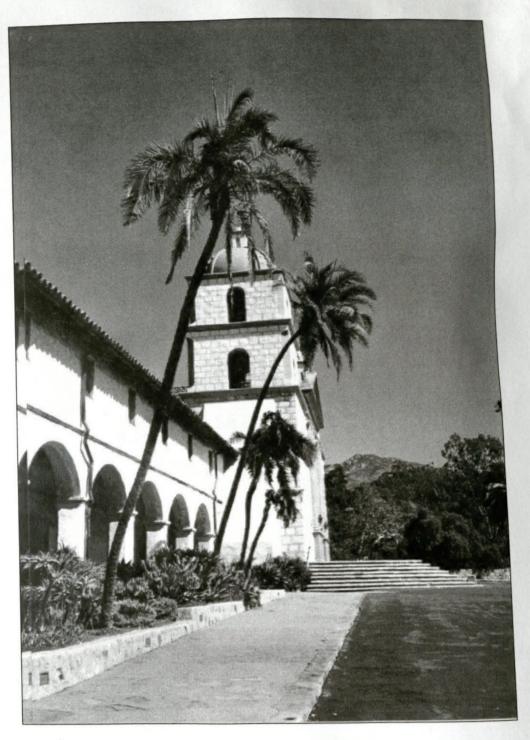


A Rendering of the San Francisquito Winery by Edward Brooks, Lompoc, CA, 2009.

About the Author

Justin Ruhge is retired from 40 years as an Aerospace Program Manager and Engineer. He has published 15 books on various state, county and local historical subjects and many magazine and newspaper articles. He has researched and published many new aspects of history in his books and articles. The present is the result of one of those historical explorations.





Santa Barbara, Queen of the Missions

Front Cover Photographs Depict Three of the Many Functions of the Ranchos: Vineyards, Cattle and Orchards, Etc. Back Cover is a Rendering of the San Francisquito Winery Photographs by the Author, 2009

ROYAL RANCHOS OF THE

SPANISH MISSIONS

IN

SANTA BARBARA COUNTY

BY

Justin M. Ruhge

2009

This Book Was Begun in June 2009

By

Justin M. Ruhge

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This Book Is Dedicated:
To The Events Of The Earliest Times
In Santa Barbara County From
Which The Present Has Arisen.

To Ann Ruhge For Her Ingenuity And Perseverance In Reviewing This Book And Pursuing Her Personal Goals.

To Those That Founded
The Missions 240 Years Ago.
And To Those That Restored Them.

To The Indians Whose Labor Built The Missions And Ran The Ranchos.

Justin M. Ruhge 175

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INTRODUCTION

The occupation of California by the Spanish Empire began in Baja California in 1683 when the missionaries first tried to Christianize the Indians there. Over the next 150 years some 32 missions were constructed and the Army built two presidios from which to govern the Baja Peninsula. When the Spanish Crown of King Carlos III perceived that his northern domain was being threatened by the other European kingdoms such as England, Russia and Holland, an expedition was organized under the leadership of Spanish Army Captain Gaspar de Portola in 1769 with the assistance of the Spanish Navy at San Blas, Mexico; and the occupation of the northern or Alta California began. Let's recall that, in their day, kings and emperors owned

everything and everybody in their realm.

The Spanish settlement of coastal Alta California in 1769, 240 years ago, eventually developed twenty-one missions from San Diego to Sonoma and four presidios from which to govern a vast area. In what was to become Santa Barbara County were located three of these missions and one presidio. The presidio was founded as a result of the King's plans to fill a gap of control and presence between San Diego and Monterey. As a result, the third and last Spanish expedition to California led by Spanish Army Captain Fernando Rivera y Moncada, left Sonora, Mexico in 1781 with hundreds of settlers and 1,000 head of cattle, with the King's instruction to found the pueblos of Los Angeles, and San Jose; Ventura Mission, a presidio on the Central coast and the Missions of Santa Barbara and La Purisima. Santa Barbara was chosen as the site of the Presidio in 1782, thirteen years after the first Presidio was founded at San Diego, and it was the last of the Spanish Presidios. The first mission in the county was founded four years later in 1786 at Santa Barbara, after the Presidio had been well established. The second mission, La Purisima, was founded in 1787 at what is today Lompoc. The third mission, Santa Ines, was founded in 1804, at what became the town of Solvang.

Priests who were raised in Spanish culture, trained in church doctrine and then modern day European culture and technology, managed each mission. The Padre brought with him the mores, culture and technology of his day to the wilderness of Alta California and planned and managed the development of modern structures and agriculture seemingly from nothing to

provide the only presence of the modern European world in the wilderness.

The missions trained the Indians, who joined the missions, in Christian doctrine but it also provided the means of sustenance by the production of products from a factory of machines and processes such as tanneries, weaving mills, grist mills, olive mills, tallow rendering furnaces, water systems and reservoirs, aqueducts and laundries, etc.

Each mission was located near sources of water and each had developed extensive water

works without which the missions could not have functioned.

The missions were an outpost of the Spanish Army and each was staffed by troops from the Santa Barbara Presidio and their families.

The missions were also supplied by the Spanish government from their yearly shipment of goods by the Spanish Navy from San Blas, Mexico. These goods were traded for the products of the missions. Ships from Lima, Peru and later from Boston also traded goods for mission products. These ships landed goods at Santa Barbara and Cojo Harbor at Point Concepcion.

Roads were developed between the missions for exchange of goods and religious services. Roads also existed to connect the north with the southern missions and the capital at Loreto, in Baja California. The designation "El Camino Real" was aptly assigned to the king's roads.

Less known, however, were the outlying facilities at some distance from each mission that were used for grazing cattle and sheep; growing grains such as wheat, barley, corn, rye,

beans, and orchards and large vineyards. These outlying areas fed the mission factories with the basic raw materials needed to produce the things for living in the wilderness for the Indians, padres and military at the presidios.

These outlying areas were called estancias or ranchos and those with chapels to administer to the religious needs of the faithful were called asistencias. Each mission had such outlying area ranchos where space and water were available for these larger operations. Each of these locations was staffed by dozens to hundreds of Indians sent there from the mother missions as temporary or permanent assignments depending on the type of operation. Some production was also conducted at these locations.

The products of the missions were very labor intensive but it was no different than the works in others parts of the world at the same time. Spanish, Italian, English and East Coast Americans toiled just as hard for the same things. The labor at the missions was provided by

the Chumash Indian neophytes who joined the missions.

Each year the Padre was required to make a report to the President of the missions in which he mentioned the salient achievements for the year and listed the number of Indians at the mission, the number of cattle and the grains produced for that year. Copies of these reports in antique Spanish are on file at the Santa Barbara Mission Archives Library. The official church records tell little about these rancho foundings or their day—to-day operations.

One of the most prolific reporters of mission events was Father Mariano Payeras who eventually became president of the Missions. His many letters to the whole mission community have been preserved and translated into English and published. From them more data, insights, and workings of mission life in the wilderness of California can be found.

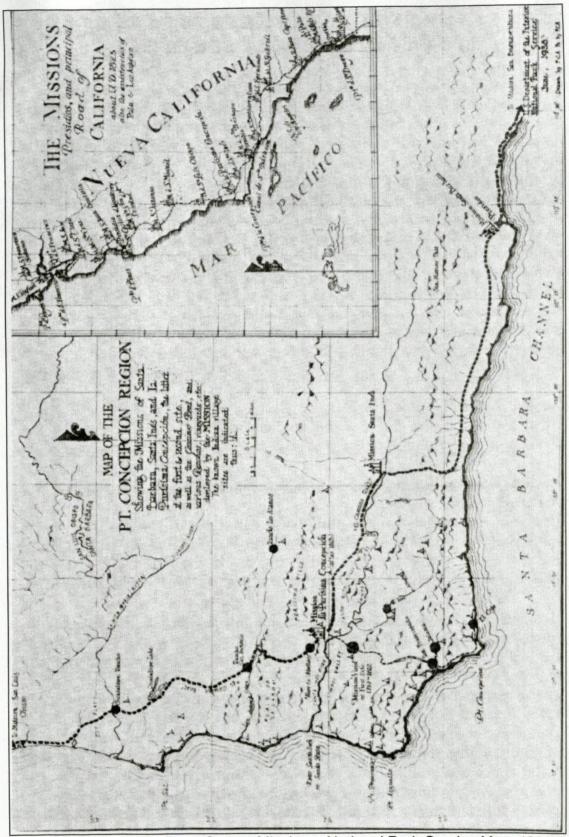
The ranchos were added to the missions to provide food and fiber to the native Indians gathered there over the years. The ranchos were begun in the late 1790s and continued into the late 1840s when they became secularized and then granted to the Mexican settlers as private ranchos. They were no longer under the King of Spain and no longer considered Royal.

The ranchos were unbelievably extensive tracts of land that were feeding grounds for thousands of head of cattle, sheep, mares, horses and mules. The ranchos produced the largest amounts of wheat, barley, corn, beans, peas and hemp of the missions and were locations for orchards of pears, peaches, apples, olives and tropical fruits as well as extensive vineyards. Each mission had its own vineyard for the production of wines for sacramental offerings and general use. Their brandy was prized worldwide.

In the following pages the author has gleaned from the local historical records and drawings some idea of the most outstanding of the ranchos in Santa Barbara County. All the ranchos are listed and briefly described. Five ranchos are presented with drawings or photographs, which have been gathered from earlier separate publications.

Since the Spanish Crown sponsored all of the missions, they can be considered "royal" as then so are the ranchos! The history and facilities are presented for each mission and then the ranchos reviewed. For some ranchos there is only sketchy data, but for others the record had more to offer.

The references below support these histories.



The Three Santa Barbara County Missions, National Park Service Map, 1938.

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| ron the | Swime | 120 | 300 | 011 | 181 | 89 | 89 | 120 | 220 | 027 |
| s taken f | COMES | 320 | 88 | - 9 | 160 | 765 | 0 | o | 2 | 0 |
| aliforni | Sheep | 10400 | 14500 | 13000 | 10300 | 0009 | 12000 | 10000 | 0095 | 12000 |
| of Alta | Najor Live- stock | 4234 | 10282 | 12000 | 13600 | 0096 | 21400 | 2000 | 4400 | 00008 |
| ussions | Living [Indi- ans] | 1385 | 1866 | 9611 | 1991 | 1016 | 1186 | 1240 | 636 | 1019 |
| Status of the M | Deaths | 2555 | 775 | 2102 | 3694 | 1158 | 1932 | 2519 | 474 | 1675 |
| | Mar - riages | 1154 | 6 7 5 | 52% | 1380 | 709 | 801 | 1126 | 234 | 819 |
| | Bap: tiams | 4249 | 2484 | 3541 | 5791 | 2178 | 3344 | 4315 | 88 | 2848 |
| | Names of the Missions, their ages, latitudes and distances | San Diego, July 15, 1769, 32°40'. Distant from the last one in Antigua California 17 leagues | San Luis Rey, June 13, 1798, 33°03'. Distant from the preceding 13% leagues | San Juan Capistrano, November 1, 1776, 33°26', Dietart from the preceding 12% Leagues. | San Cabriel, September 8, 1771, 34°10'. Distant from the proceeding 18 leagues | San Pernando, September 8, 1797, 34°16°. Distant from the preceding 9 leagues | San Banaventura, March 31, 1782, 34°36'. Distant from the praceding 22 leagues | Santa Barbara, December 4, 1786, 34°40'. Distant from the preceding 8 Leagues | Santa Inés Virgen y Mértir, September 17, 1804, 16°52'. Distant from the preceeding | Purisina, December 8, 1787, 35°, Distant from the |

A Yearly Mission Progress Report for 1816, From Writings of Father Mariano Payeras, 1995.

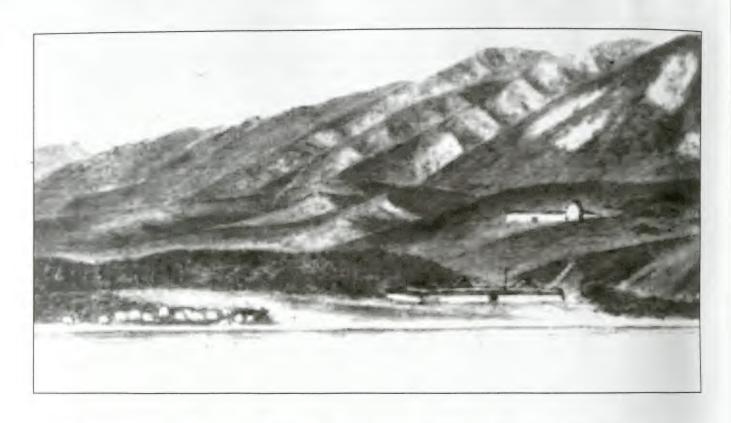
SANTA BARBARA MISSION

The Santa Barbara Mission developed a large central complex of church and factory buildings built in the traditional square "defensive" formation. An extensive water works was developed around the Mission Creek, as well as an orchard, garden and an extensive Indian village. A gristmill was a key feature of the production facilities. The Mission had its own tannery with which to convert cattle hides to useful leather products.

The Santa Barbara Mission territory extended from the Gaviota area on the west end of the coast to the Rincon on the east, and out to the east end of the Santa Ynez River Valley. For some of its ranchos little is known, others have some history from earlier published sources that are gathered here in one place.

At the end of the Royal period the Mission fathers gave an inventory of the Mission's holdings and some of the ranchos were listed. We have for the first time a picture of the extent of the Spanish rancho holdings.

Notes and comments are presented here from: <u>Mission Santa Barbara</u>, by Fr. Zephyrin Engelhardt, <u>The Santa Barbara Mission</u> by Fr. Maynard Geiger, <u>The Buildings and Churches of the Mission of Santa Barbara</u> by Rev. J. J. O'Keefe, and <u>Noticias</u> of the Santa Barbra Historical Society. Photographs and drawings of the past and existing facilities are shown in the following pages.

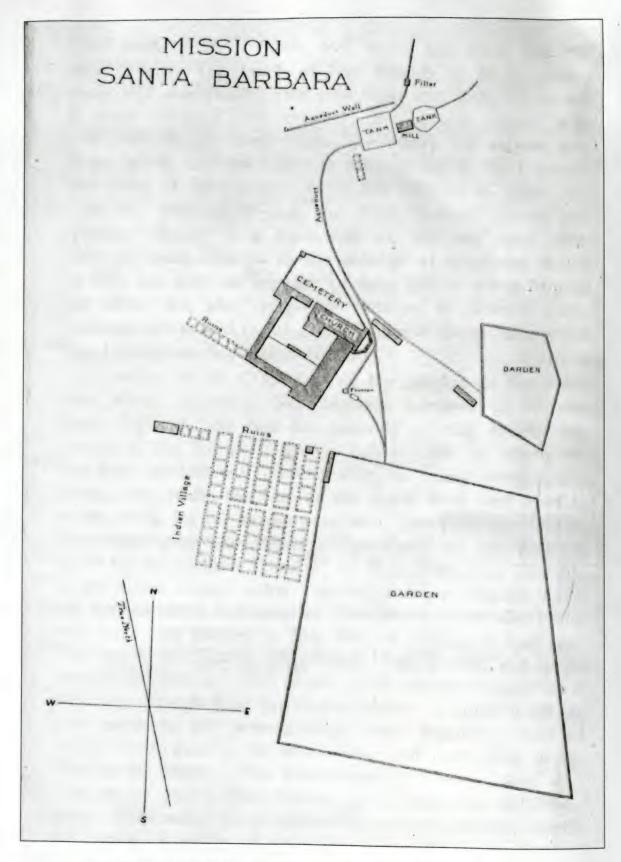


Master's Mate John Sykes Rendered the First Known View of the Santa Barbara Mission and Presidio in November 1793 while on the Sloop *Discovery* for the Vancouver Expedition. In this View, the Mission is to the Above Right of the Presidio and the Chumash Native Indian Village, *Yuctu*, is to the Lower Left.

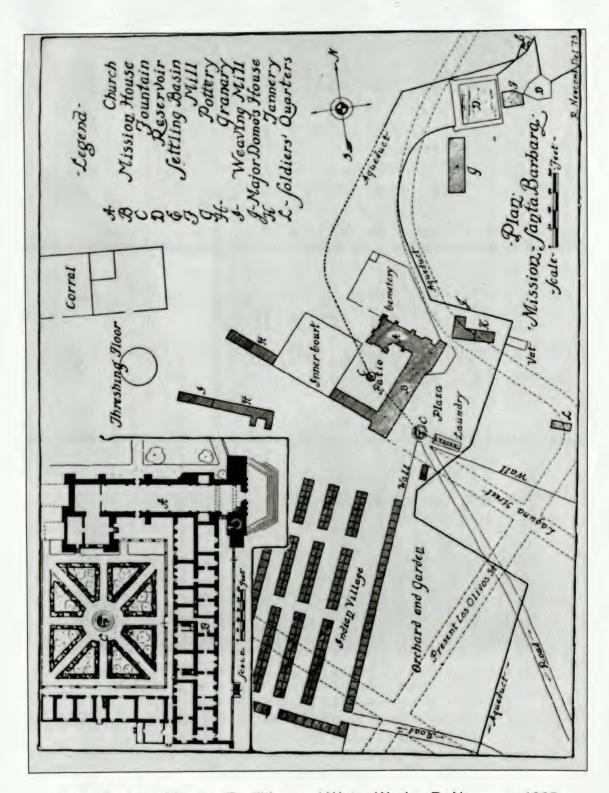
The Original Drawing is Located at the Royal Navy Hydrographic Office at Taunton, England.



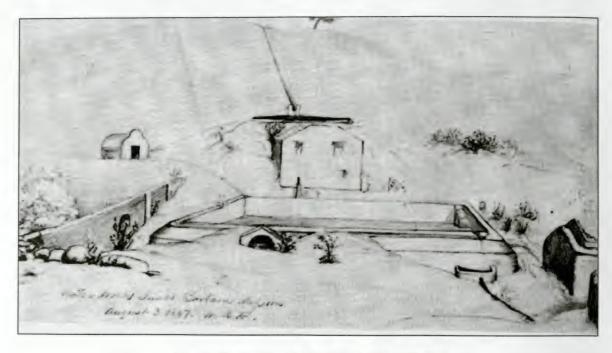
The Santa Barbara Mission Church Had a Number of Design Changes Over the Years
From that Shown in the 1793 Drawing.
The Above is the Current Church at the Right Side of the Mission Quadrangle.
Photograph by the Author, 2009



Santa Barbara Mission Facilities by Zephyrin Engelhardt, 1923.

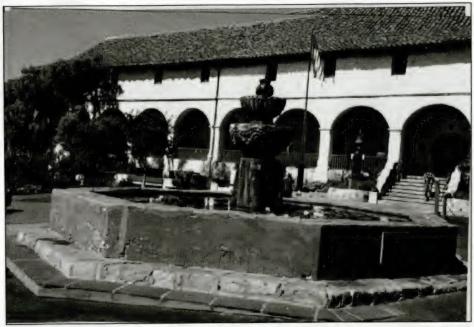


Santa Barbara Mission Facilities and Water Works, R. Newcom, 1925, From Fabricas, 1952, pg. 152.



Santa Barbara Mission Water Works,
Upper Reservoir for the Grist Mill Building in Center,
Lower Reservoir for Irrigation
and Filter Building for Drinking Water.
Lower Right is the Back of the Pottery Building.
Drawn by William Richard Hutton, August 3, 1847
and Shown in Fabricas by Egenhoff, 1952, pg. 82.
Courtesy of the Huntington Museum Library, San Marino, California.





Upper, A Santa Barbara City Monument Identifying the Important Water System of the Santa Barbara Mission.

Lower, the Historic Fountain of the Mission as Found in Many of the Other Missions in California.

The Fountains Provided Filtered Water Used for Drinking and Cooking. Photographs by the Author, 2009



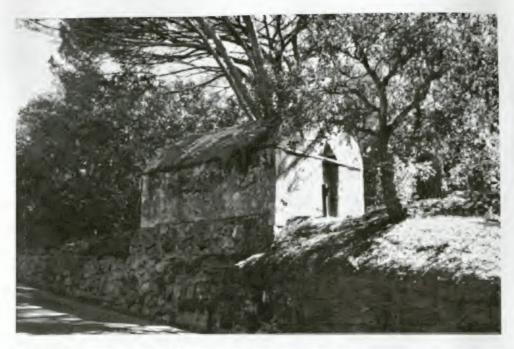


Two Views of the Lavanderia in Front of the Santa Barbara Mission. Water was Brought by Aqueduct from the Reservoir on the Hill to the Right of the Mission to be Used for Washing and Bathing Photographs by the Author, 2009



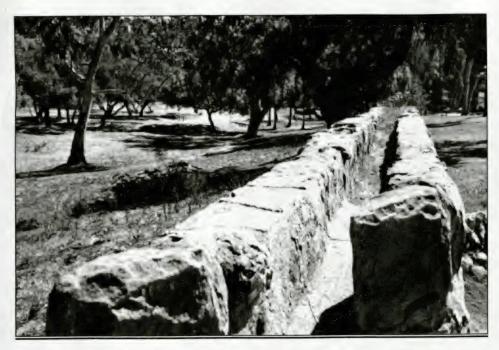


Upper, The Lower Water Reservoir Constructed in 1806 for General Water use. Lower, Remains of the Upper Reservoir and Grist Mill. Photographs by the Author, 2009





Upper, A Vaulted Water Filter Building for Drinking and Cooking Water. Lower, Stone Building Ruin that was Once Used for Pottery Production. Photographs by the Author, 2009





Two Views of the Stone Aqueduct Wall on the Right Side of the Santa Barbara Mission. In the Upper View, the Stone Box Seen Low to the Ground In the Upper Left Corner are the Tanning Vats for this Mission. Photographs by the Author, 2009

RANCHOS OF THE SANTA BARBARA MISSION

- A. Rancho Las Cieneguitas
- B. Rancho San Estevan
- C. Rancho San Juan Bautista
- D. Rancho San Jose
- E. Rancho San Miguel
- F. Rancho Canada de la Armas
- G. Rancho Los Carneros
- H. Rancho Tecolote
- I. Rancho Dos Pueblos
- J. Rancho Nuestra Senora del Refugio
- K. Rancho San Marcos

CIENEGUITAS

This small Rancho was located 4 miles south of the Mission at the Hope Ranch-Hollister-Modoc Roads corner. It will be discussed in detail in the following chapters.

SAN ESTEVAN

This Rancho (Tokeene in Indian) was located above Hollister Road between Arroyo Pedragoso (Mission Creek) and the Arroyo del Burro Creek. "This plain was very fertile. This was a large corral for various purposes, principally for tame horses. A spring of splendid water flows near Mr. Dixie Thomson's House." The Buildings and the Churches.

SAN JUAN BAUTISTA

This Rancho (Sauzal in Indian) is presently a part of the Hope Ranch. It was located east of and bordering the Arroyo del Burro. The Modoc Road absorbs a part of it and runs through it as far as the bridge (on the Arroyo Pedragoso.) Corn, beans and other row crops were sown there.

SAN JOSE

Rancho San Jose (Abajo in Indian) was located west of Santa Barbara on what is today the upper Patterson Road. It was planted with corn, beans and other row crops, and was a major orchard and vineyard of the mission. It will be described further in the following chapters.

SAN MIGUEL

Rancho San Miguel (Sagshpileel in Indian) was located just north of Hollister Road between Fairview and La Patera Roads at a large Indian village on the edge of the slough. It had 2,710 head of sheep and 1,200 head of black cattle in 1804. This rancho will be described further in the following chapters.

CANADA DE LA ARMAS

A cattle ranch southeast of San Miguel stocked with 2,280 sheep and 1,320 head of black cattle.

LOS CARNEROS

Another sheep ranch west of San Miguel where there was also located on San Pedro Creek an adobe building for shearing sheep and storing wool.



The Spanish Ranchos Relative to Modern Day Map Features. By the Author and Graphic Systems, Lompoc, CA.

TECOLOTE

This Ranch was established in 1804 at what are today Rancho Embarcadero and the Bacara Hotel and Resort on the western end of Goleta on either side of Highway 101. 1,084 head of sheep from Mission San Buenaventura were exchanged for a like number of sheep from the Santa Barbara Mission ranches.

DOS PUEBLOS

San Pedro y San Pablo or Dos Pueblos called by the Indians "Mekeguwe" was sown in wheat and corn at today's Santa Barbara Ranch on Highway 101 west of Goleta and the Tecolote Ranch.

NUESTRA SENORA DEL REFUGIO

Rancho Refugio was one of a few of the private ranches granted on a "temporary basis" by the King of Spain during the Mission period. The rancho system, as we know it, of privately owned large land grants, did not fully develop until the Mexican era. There were fewer than 20 such land "concessions" in California under Spain. In 1784, Governor Pedro Fages allowed several retired soldiers to establish private ranchos near Los Angeles. Shortly after allowing these concessions, Governor Fages requested official permission to continue granting such ranchos. Approval was gained in 1786 on the condition that the tracts not encroach on mission lands, pueblo lands or Indian rancherias. Rancho Nuestra Senora del Refugio was the only land concession – or "occupation permit" – that was licensed under Spanish rule in what is today Santa Barbara County.

The Refugio Rancho was leased sometime after 1794 to Jose Francisco de Ortega, a Spanish soldier captain and scout on the Portola Expedition in 1769. He was the first to see San Francisco Bay, the founder of the San Diego and Santa Barbara Presidios and the comandante of both as well as Loreto in Baja and Monterey in the capital city of Alta California.

The headquarters of Rancho Refugio was located a mile up the canyon of that name, opposite today's Highway 101 Refugio State Park. The pass up the canyon was developed as one of the crossing points of the 4,000-foot high Santa Ynez Mountains and became known as part of "El Camino Real."

The Refugio Rancho is included in this history because it was a major part of the Mission period history and remains today an important part of County agriculture and history.

A detailed history of the Rancho is given in <u>The Ortega Family's Rancho Nuestra Senora del Refugio</u> by Eric P. Hvolboll, in <u>Noticias</u>, Quarterly Magazine of the Santa Barbara Historical Society, Vol. 36, No. 3, Autumn 1990.

SAN MARCOS

Rancho San Marcos was located across the Santa Ynez Mountains along the east end of the Santa Ynez River and just east of today's Cachuma Reservoir. It was located at the Indian village of "Mistwaghelewaug" and today's San Marcos Golf Course on Highway 154. This ranch will be described further in the following chapters.

RANCHO CIENEGUITAS

Its Chapel Marks Chumash Transition

The origins of the rancho closest to the Santa Barbara Mission are found in the ancient Chumash Indians that lived in a Canalino rancheria called Alcajch. The site was eventually referred to by the Spanish Padres at the Santa Barbara Mission as Las Cienequitas, for the marshy area in which the village was located. Once the location of the ancient "Oak Grove People", who had a village on the knoll above it, the low area was fed by artesian springs from the Atascadero and Cieneguitas Creeks and formed a rough Y-shape swampy area full of grass and tules which the Indians used for thatching their willow-framed jacales. Oak forests covered the hills to the south so there was a ready supply of acorns for the Indian bread. A small forest of trees ran up the low wash on the Cieneguitas Creek to the east and provided a shelter from the elements. The sites around the Cienequitas were excavated and explored by David Banks Rogers in 1923 and his findings published in Prehistoric Man of the Santa Barbara Coast in 1929. Both Modoc and Hollister Roads and the Union Pacific Railroad cross the area today.

The Spanish explorers encountered the Indians in the Cieneguitas according to Rogers: "when on the morning of August 20th, 1769, Captain Gaspar de Portola, at the head of his little army of sixty-five leather-jacketed soldiers, and two Franciscan monks, emerged from Arroyo Burro, where they had camped the night before and were met by a reception committee from the extensive village that clustered about the slough."

After the settlement of the Santa Barbara area with the establishment of the Presidio in 1782 and the Mission in 1786, the village is mentioned again in the census of Indian rancherias sent by the Presidio Comandante Captain Felipe de Goycoechea to Governor Diego Borica in March 1796. Alcajch had a population of 51. Their village chief was Sumumaguit at the time.

This populated area was about 4 miles from the Mission buildings on the north side of Santa Barbara and for some reason it's Indians were not brought into the Mission

complex but remained a separate satellite settlement.

The village was assigned to raise fruit in its own orchards, and wheat, corn, barley and beans under the supervision of a Mission-appointed majordomo. Circuit priests provided religious instruction. All products were sent to the Mission or Presidio.

There are few Mission records but it appears that in 1803, an adobe chapel was built by Indian labor where Mass, baptisms, marriages and funerals could be held by circuit rider priests. The building was one story and measured 61x25 feet. At the right side of the entrance to the chapel stood two massive, forked posts crossed by a heavy beam from which swung three bells, lashed in place with rawhide thongs. These bells were used to call the orders of the day for the local Indians.

The Mission Chapel was named San Francisco Xavier by the Franciscan padres. Its addition to the village made the area not only a rancho or, in Spanish, an *estancia* of the Mission but also an *asistencia* or place of religious assistance. The chapel also changed the identity of the village, making it a more important gathering place for the region over the years. To further aid the Mission programs of conversions, adobe living quarters were constructed for the Indians similar to those at the Mission. These measured 18x12 feet with one movable window, and plastered and whitewashed throughout. Each one-room house was furnished with native beds, tule mats for partitions and floor coverings, and woven wicker slings hanging from the ceilings to hold

personal belongings.

The Chapel was used by the Mission padres to hold services for a time when the second Mission building was made unsafe by the earthquake in December of 1812.

The Chapel escaped unscathed.

The Chapel was the site of one encounter between the Presidio soldiers and Joaquin Solis and his band of northern rebels. En route to capture the Presidio while seeking overdue wages from the Mexican government, they were ambushed by soldiers under Comandante Romualdo Pacheco on January 13, 1829. To avoid being cut off in a swamp, the Pacheco troops retreated to the safety of the Presidio where a second battle occurred. H. H. Bancroft in his <u>History of California</u> describes the battle of Cieneguitas.

The land of the Cienequitas was part of the Santa Barbara Mission lands being held for the Indians, which extended from Gaviota on the west, to the Rincon on the east, and north to the Santa Ynez River. In 1835, thirteen years after the Mexican Revolution, the Mexican government secularized the mission lands and granted them to many new settlers and countrymen as ranchos. The Las Cienequitas Rancho was a part of the mission lands granted in 1843 to Narciso Fabregat by Governor Micheltorena. The parcel was 4,000 acres called Rancho de las Positas y la Calera, meaning "Ranch of the Little Wells and the Lime Kilns." The limekilns were used by the Indians to burn lime mined in the canyon for use as mortar in the Mission buildings. The property was subsequently transferred to Captain Thomas M. Robbins and Manuela Carrillo de Jones, a sister of Mrs. Robbins. When the Captain died of apoplexy, his widow sold the Rancho to Thomas Hope in 1861.

Hope was an Irish sheep and cattleman who arrived at the Cieneguitas area in 1850 by way of Texas and San Francisco with a band of 2,000 sheep. Hope grazed his flock on 400 acres of land that he eventually purchased in 1857 from Dr. Richard Den who had acquired a land grant in 1853. This purchase by Hope included the Cieneguitas. Hope lived in an adobe house just above the Indian village with his wife and seven children born between 1861 and 1868.

With passing years Hope's flocks grew to 5,000 sheep and his land holdings to 6,600 acres. Hope grew wealthy from the sale of wool to mills for the Army uniforms and blankets during the Civil War.

He was very sympathetic to the Indians living on his land. He did what he could to gather them and give them land on which to make a living. In 1854 there were 117 Indians at the Cienequitas. The Indians had also made official claims to their land and in the early 1870s the Department of the Interior made Hope their Indian agent. When Hope died in 1876, the Indians lost their one defender and protector. After his death the family moved to San Francisco where they lived on their inheritance. In 1887 Mrs. Hope sold her portion of the ranch, which included the Cienequitas, to the San Francisco Pacific Improvement Company. The Hope House, completed in 1876 next to the original adobe, became the headquarters of the Hope Ranch housing development that we know today. The local Sheriff drove the eleven remaining Indians off the land. Thus, it was a sad ending to a village of Chumash that had once greeted the first white men of Portola's expedition with friendly hospitality.

The few remaining Indians lived out the years of their lives on local ranches. Juan Justo, who was born at Las Cieneguitas, recorded the language of the Chumash for the Smithsonian Institution before his death in May 1941 at the age of 86.

The Chapel continued to be used by local residents well into the late 1880s. Funerals were held there and burials were made across the Broad Road or Hollister Road at the Catholic La Patera Cemetery on land donated by Thomas Hope in 1873.

As time went by, however, the location and appearance of the Chapel became fuzzy in memories. A few bits and pieces from scattered records are mentioned in the

following.

In the <u>Mission Santa Barbara</u> by Fr. Maynard Geiger, on page 125, is described the visit in January 1842, of Captain George Simpson, General Superintendent of the Hudson Bay Company and his comments and observation of the California missions. While passing by the Cieneguitas, he noted the following: "Out in Cieneguitas which Simpson visited there was the little village of free Indians who were the "miserable remains" of a former day. They lived in eight or ten hovels of bulrushes and made bread of acorns."

The Spanish government considered all the lands administered by the missions as a

trust for the local Indians who actually owned them.

In 1849 a 16-year-old Indian living in the Cieneguitas, named Francisco Massilili, laid claim to a garden established by his maternal grandfather. In a document in the Mission Archives signed by the Alcalde of Santa Barbara and the Missionary Father, Francisco was made heir to an orchard of St. Francis Xavier "three hundred and sixty Spanish yards of timber, six fig trees, twelve pear trees, eight peach trees, fifteen grapevines, one prickly pear cactus and one water ditch."

In January of 1851 the Cieneguitas village deeded a one-acre parcel of its land, which included the Chapel, to the Catholic Church in the name of Lord Bishop, Father Joseph S. Alemany, for a consideration of 20 pesos. In the deed the Chapel is

referred to as the "new chapel."

In 1853 Bishop Alemany began an effort to secure all mission lands for the Church by applying to the newly established U.S. Government Private Land Claims Commission.

To support this effort, all the property claimed by the Church was surveyed. In September 1854 civil engineer John G. Cleal drew the Cieneguitas parcel and with it a plan view of the St. Francis Xavier Chapel. The parcel was one acre square in size. The Chapel was shown in the southeast corner of the parcel with a vestry at the rear right and a baptistery in the center left. The drawing in question is on file at the Santa Barbara Mission Archives Map Room. Several other maps show the location of the "one acre orchard" relative to Hollister road.

Father Geiger, in his <u>Mission Santa Barbara</u> (1965) Page 154, reports that "the friars had under their care the Mission station of St. Francis Xavier at Cieneguitas" in

January 1853."

Again on page 170 is the reference to a Brevet Major James H. Carlton who came to Santa Barbara in 1859, and observed: "the Indians of whom only a remnant remained, lived several miles from town and were "a lot of squalid, miserable beings who, as I am credibly informed, do not number in men, women and children above forty souls."

The Chapel was reported in regular use later than 1870, when visited for services

by the sisters at the Daughters of Charity School about a mile away.

Ruins of this Chapel were reported into the late 1880s by Pearl Chase.

A photograph of an oil painting by May Kellogg in 1873 and a sketch by Elizabeth Mason in 1890 show a simple but sturdy structure of an adobe with tile roof.

From a floor plan at the Santa Barbara Historical Society made from a recollection of Teresita Moore it is evident that the oblong Chapel measured 61x25 feet with wooden benches on either side of a wide aisle. At the altar end, a door opened into a small sacristy. While inside the entrance, steps led up to an organ loft with window over the front door.

David Banks Rogers in his book published in 1829 stated that the Chapel remained intact as late as 1886. He states further: "The neighboring children frequently climbed to the organ loft to extract more or less melody from the few remaining keys of the antiquated melodeon that had in times past accompanied the solemn chants of the neophytes. At one side of the wide entrance of the chapel stood two massive, forked posts crossed by a heavy beam from which swung three sweet-toned bells, lashed in place with rawhide thongs. Within the memory of those still living, these bells responded to the taps of wanton sightseers."

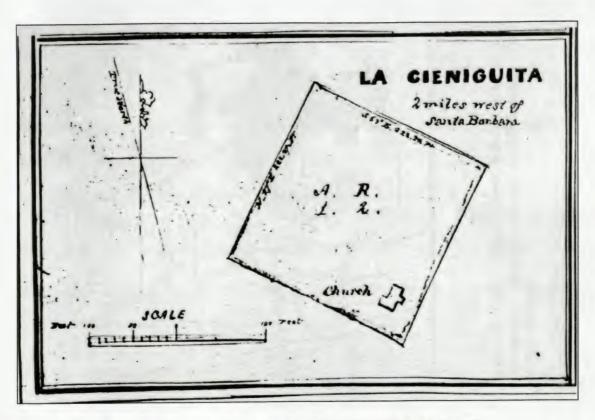
Fr. Maynard Geiger, Mission Historian, speculates in his booklet, "Mission Bells of Santa Barbara," that a pair of old church bells sold to two wealthy easterners for their country estates came originally from this chapel. The painting by May Kellog shows but one bell on the cross beam

The rendering on the following pages was made by Bud Rinker based on the information gathered from these maps and above data.

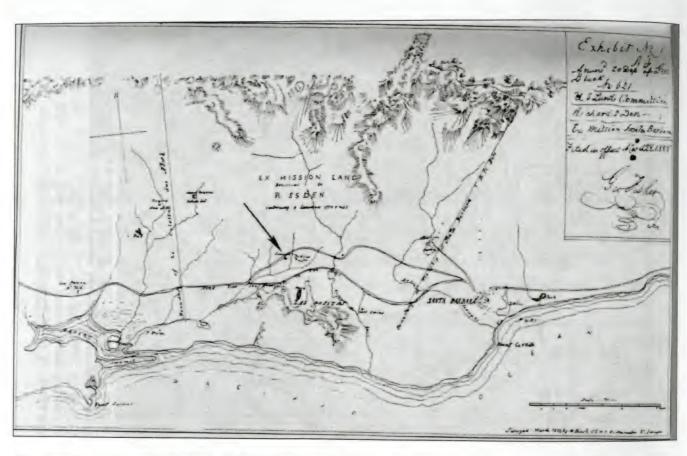
A photograph on page 82 of Walter A, Hawley's <u>Early Days of Santa Barbara</u> claims to be of the Chapel.

Finally, the 1928 aerial photograph of the Cienequitas shows the Chapel in the lowercenter on the south side of Hollister Road, below Hope House and opposite the La Patera Cemetery. This site is now the location of modern church facilities. This photograph neatly sums up all of the foregoing.

There is some mystery about just when the Chapel was built because of the lack of any mission records. This is not unusual since the padres did not have time to report often about everything going on in all locations and they were probably not motivated to do so anyway. Little is known about other sites in the mission system for the same reasons. It is however, most likely that the Chapel was constructed during the heyday of the mission period and at the same time as the other chapels, about 1803-1805. It is not likely that any construction occurred after secularization in 1835.



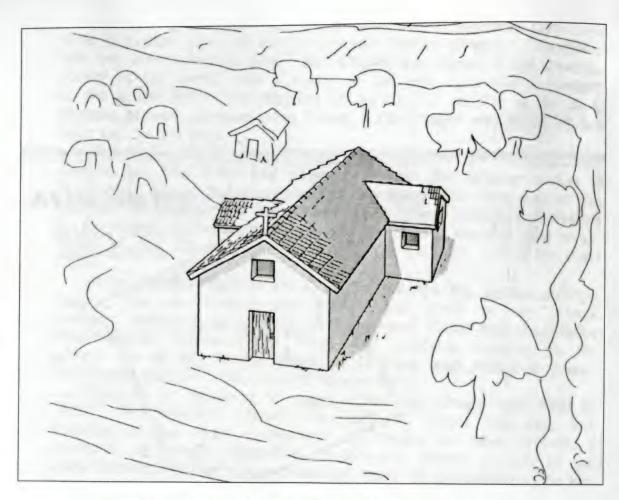
A Drawing by Surveyor John G. Cleal in 1854 of the One-acre Orchard of St. Francis Xavier Donated to the Mission in 1851. The "church" is the Chapel in Question. Drawing Located at the Santa Barbara Mission Archives.



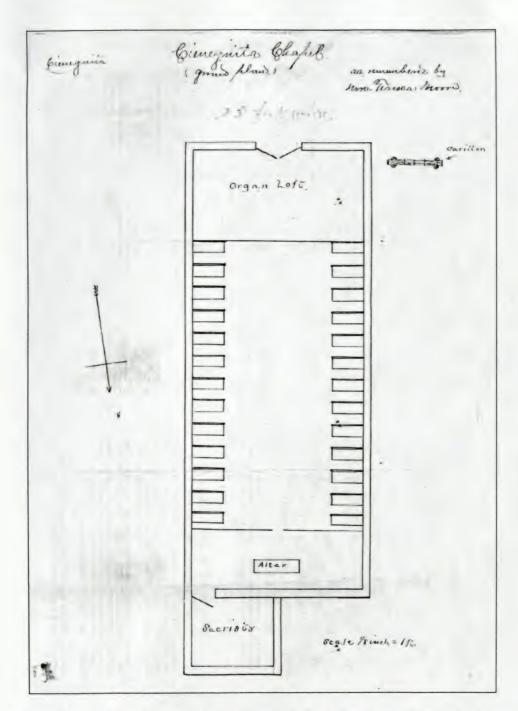
Richard Den Diseño of 1855. Arrow Shows Possible Location of the St. Francis Xavier Chapel South of Hollister or Broad Road and West of the Atascadero Creek. Note the Location of the Old Road to the South Through the Cieneguitas. Drawing Located at the Santa Barbara Mission Archives.



Lower, 1876 Map of Thomas Hope Heirs' Property Shows the Chapel West of Modoc Road. Right, 1871 Norway Map of the One-acre Mission Tract Below Hollister or Broad Road. Left, 1903 U.S.G.S. Topographical Map Showing Mission Tract on Hollister and to the right of Atascadero Creek Below La Patera Cemetery, From Public Records.



Artist's Rendering of the St. Francis Xavier Chapel Based on the Survey Map and Historical Data.
Drawing Courtesy of Bud Rinker.



A Floor Plan of the Chapel Made From the Recollections of Teresita Moore on File at the Historical Museum.

The Goleta Issue of Noticias, Vol. VII, No. 1, Spring 1961.



A Photograph of the Chapel, Date Unknown. From the Santa Barbara Historical Museum.



In this 1928 Aerial Photograph the Chapel Can be Seen in the Bottom Center on the Right Side of Hollister Road.

SAN MIGUEL CHURCH

The First Church of the Goleta Valley

One day the silence of the Goleta Valley, the place once called Mescaltitlan, was broken by a new sound, the peal of a small bronze bell that could be heard for miles around. At that time the other sounds in the air were the wind, the water in the brooks and the far-off rumble of the surf. But on this day something new had happened. The bell at the new church at San Miguel had been rung for the first time to let the baptized Christian Chumash Indians know that the Padre had arrived for services and they should start walking, riding or paddling toward the Church. The faithful came from as far west as Tecolote, from Los Carneros, from the San Jose vineyards and Mescaltitlan Island and More Mesa, and from as far to the east as Las Cieneguitas. The event was not a surprise, just different.

For months the local inhabitants had heard of and watched the new redtiled adobe-building rise on the flat ground near the shores of the slough called Mescaltitlan. It could be seen from all directions. The district in which the new church was located was called San Miguel. This was the first church in the

Goleta Valley and the year was 1803.

When the Spanish established the Mission at Santa Barbara in 1786, they took possession of the Indian lands from the Rincon to Gaviota, and from the Santa Ynez River to the ocean, and held it in trust for the Indians. Toward the end of the 18th century, the Mission began to move its area of operation from the vicinity of the Mission to the Goleta Valley and over the San Marcos Pass to the San Marcos Ranch along the Santa Ynez River. This expansion occurred as the Church reached for conversions and as it changed its policy of governing the Indians from a central location at the Mission to satellite locations. There was a flurry of construction from 1800 to 1806 to support this expansion and westward movement. The San Marcos Ranch was developed to manage large herds of cattle, wheat and vineyards. The San Jose farms at the old Indian village of Abajo were established along the San Jose Creek at about the same time and buildings were erected to manage the farms and press the grapes. The area referred to as Los Carneros had a building constructed along La Patera Creek to support the Mission sheepherding activities in that area. The Goleta Valley was stocked with thousands of cattle and sheep, as well as planted in wheat, beans, corn and orchards.

The source of the labor to work the Mission ranches was the hundreds of Chumash Indian neophytes living in those areas. They either lived in their traditional thatched huts or built small adobe houses along the lines of those at the Indian village at the mission. This period was the heyday of the Mission system, which continued until about 1822 when the Spanish were replaced with the Mexican government.

It became customary for the Spanish to change the names of pagan settlements to Christian saints' names as the inhabitants of villages or towns were converted. In the Goleta Valley the four main Chumash Indian villages at that time were Saxpilil, Helo, Heliyik and Alkash. According to Father M. Geiger, O.F.M., the corresponding Christian names in the Mission registry were San Miguel, San Rafael, Las Llagas and San Francisco, respectively. The population of all these villages in 1796 was approximately 320 Chumash Indians. The largest of these was San Miguel, which was located near the present-day Fairview Center; San Rafael was located near

present-day Goleta Beach on Mescaltitlan Island; Las Llagas was located at the University of California, Santa Barbara bluffs; and San Francisco was near the west

end of More Mesa on gas company property.

The Church at San Miguel was located near the populated center in the Valley at that time however, just exactly where is not clear. Only two references to this church are presently known. The earliest known reference is by Father J. J. O'Keefe, in his 1886 The Buildings and Churches of the Mission of Santa Barbara. His quote is: "1803 – In order to attend better to the necessities of the Indians, and facilitate their attendance at Mass, and instructions, a station was selected and a Church built on a large rancheria called Sagshpileel, ever after called San Miguel, under whose patronage the Church was dedicated, about two leagues west of this Mission, near a laguna (the ruins of this chapel may yet be seen near the old house of Daniel Hill, at the Patera). The dimensions of this Church, 22x9(varas - added) including walls." This reference was used later by both Geiger and Engelhardt in their histories of the Santa Barbara Mission.

Father Geiger's history, <u>Santa Barbara Mission</u>, has a footnote for Chapter VIII, note 2 that refers to a statement in the annual report for 1812 written by the President of the Missions, Father Senans of the Ventura Mission, St. Buenaventura, which is quoted here: "Annual report, Dec. 31. 1812. SBMA. Fray Jose Senan informed the Bishop of Sonora early in January, 1813, that during the earthquakes "in the church at Santa Barbara the bells rang twice themselves. There are many cracks in the walls of the houses; church and other structures while a chapel dedicated to St. Michael which stood in the rancheria of Mezcaltitan fell down entirely. The earth

opened in that region in a way that caused terror."

The Church seems to have existed from 1803 to about 1812, when it was destroyed in the earthquake that caused widespread damage at many locations in California, including the Santa Barbara Mission. The San Miguel Church was a substantial structure about 61

feet long and 25 feet wide, assuming the vara is 33 inches in length.

John Woodward, an expert on the Mission period bells, suggests that the building would look very similar to that drawn of the Las Cieneguitas Chapel by Henry Chapman Ford in 1880. As in the Ford sketch, the San Miguel Church would have one

bronze bell, probably cast locally in a ground mold,

The existence of San Miguel Church is strongly supported by the two references above, but one remaining intriguing question is just where was it located. O'Keefe tells us that in 1886 the ruins were still visible near La Patera near the Daniel Hill adobe. At that time the Hill Adobe was a well-known location on 35 La Patera Lane on the Williams Ranch, which was also the same road to the Stow Ranch. Today, the

area around the Hill Adobe is heavily industrialized.

The ruins have not been identified on any maps known to the author at this time. For the past thirty years, the author has conducted historic research on the Central Coast, and during that time has very often resorted to the use of aerial photographs to locate or identify historic sites and structures. The earliest set of these aerials for the Goleta area is 1928. The aerial photograph, including the Hill Adobe for that year, was obtained from the UCSB Map and Imagery Department and the area about the adobe enlarged. The expertise of a local professional archaeologist was obtained through Larry Wilcoxon. His extensive computer data base of Chumash locations, historic maps and computerized map data bases, plus extensive field work at local sites, makes Wilcoxon as close as it gets to a "high-tech Indiana Jones" for the Central

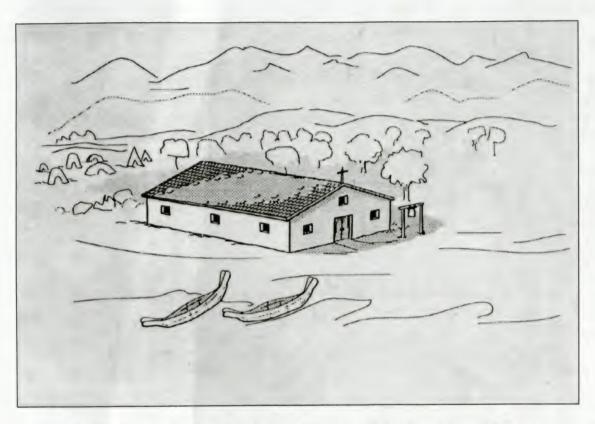
Coast. With this support, the enlarged aerial photograph was perused for possible archaeological sites. A rectangular site with the approximate shape and dimensions of the adobe church was located in a field near the Hill House and on ground that in the Mission days was probably above the high-water mark. By using road and boundary landmarks in the 1928 photographs and inserting them into a modern computer map coordinate program, the site of the outline on the ground, referred to by Wilcoxon as a "crop mark." was located with respect to modem landmarks. It appears from this data that the location was approximately at the corner of David Love Place and Becknell Road. The site has long been paved over by a hangar for the World War II Marine Air Base and by the two roads, so no surface evidence is visible for verification. The location and shape are both logical for the Church site. Its nearness to the Chumash villages of the Mission period, and to the Hill House and patera just east of that location, both support it being there.

No other objects visible in the photograph fit the dimensions so well. Scant evidence, you may say, but often this is all there is. Something better may be located one day in a Spanish archive, and when it is, this view may be either substantiated or modified, but at this time it seems likely that the site of the first church in the Goleta Valley was near David Love Place and Hollister Avenue in front

of a present-day World War II Marine Corps hangar.

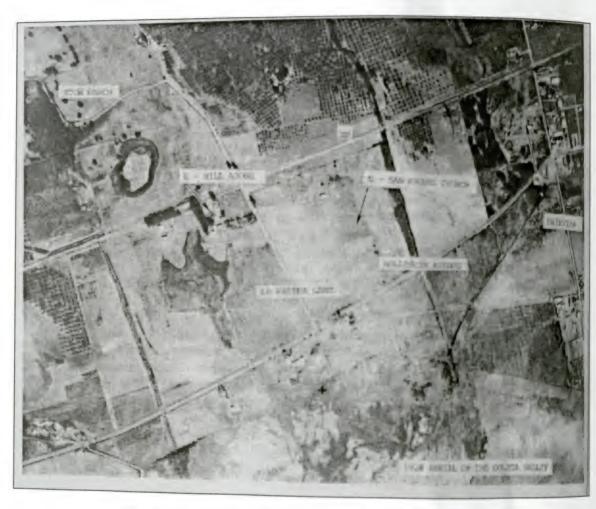
Apparently, no other church was built to replace the San Miguel

Apparently, no other church was built to replace the San Miguel Church after the earthquake. No rancho designation was made for the Goleta area, but the Church was an asistencia for the west portions of the Mission lands. It may be that the Chumash villages were moved to the Mission proper in Santa Barbara after this time. Again little information is available in the Mission records.



A Rendering of the Probable Appearance of the San Miguel Church.

Drawing by Bud Rinker.



"C" is the Probable Location of the San Miguel Church Taken From the 1928 County Aerial Photograph. Photograph From University of California, Santa Barbara, Map and Imagery Department.

SAN JOSE ADOBE WINERY

San Jose Adobe Withstands Time

In the first few years of the 1800s the Mission at Santa Barbara expanded its operations westward to the Goleta Valley and northward to the Santa Ynez Valley. The Chumash Indians in these areas were converted to the Christian religion by the missionaries and brought into the Mission work force.

An extensive ranching operation consisting of thousands of black cattle and many thousands of sheep was located in the Goleta Valley. Many areas of the Valley were also planted in beans and wheat. The Chumash villages in the Goleta Valley were the centers for the various agricultural activities stretching from Las Cieneguitas in the east valley to Tecolote and Dos Pueblos on the west end.

Several large Chumash villages existed around the slough that once covered most of the present-day Goleta Valley. One of these villages was named Saxpilil in Chumash and renamed San Miguel by the Spanish. In 1803 a large adobe church was built in the area of present-day David Love Place and Becknell Road north of Hollister. It served

the Goleta Valley until 1812 when it was destroyed in the earthquake.

The earliest work known that paints a picture of the extent of the Mission activities at the Mission and the outlying locations is the handbook published in 1886, entitled The Buildings and Churches of the Mission of Santa Barbara, by the Reverend J. J. O'Keefe, O.S.F. In addition to those large villages located on the slough, there were many others in the foothills and canyons where acorns from oak trees, game and water were plentiful. One of these was the village of Abajo located on a creek with a yearround flow of water. The Spanish changed the Chumash name to the Christian San Jose. Father O'Keefe states that in 1804, "corn, beans, etc. were sown also in San Jose or Abajo." In 1824 Father Ripoll at the Mission describes the Indians killed in the revolt of that year as coming from the Milpa of San Jose. Milpa refers to grain fields of wheat or corn; no mention of a vineyard was made. In 1834, in a letter to the Governor by Jose Maria Garcia, San Jose is described as being a vineyard. The word viña is used. Again, Father O'Keefe states that in 1835 an inventory of the Mission assets for secularization was prepared by Father Duran who was planning to leave the area and wanted to turn over the Mission to Mexican authorities. In the inventory. San Jose was listed as having a vineyard with 1,295 vines and an orchard of 100 trees having a value of 1,335 pesos. This is the first direct reference to a vineyard at San Jose. The other vague references suggest that the vineyard may have been in existence much earlier.

In 1854 the Mission began a campaign to regain its lost property through the U.S. courts established to settle Mexican land claims in California. To support his case, Bishop J. S. Alemany had prepared a survey map of Mission lands. This map was prepared in September 1854 by John G. Cleal, C. E. The drawing for the San Jose Vineyard shows an odd-shaped lot of about eight acres lying along the San Jose Creek. In the lower left corner of the drawing, or on the southwest corner of the lot, is shown a rectangular structure. A map prepared in 1860 by the U.S. Surveyor General's Office refers to such a structure on the same lot of Mission property.

1854 is, then, the earliest known record of the existence of the San Jose Vineyard Adobe although it is likely that it was constructed at an earlier date, probably

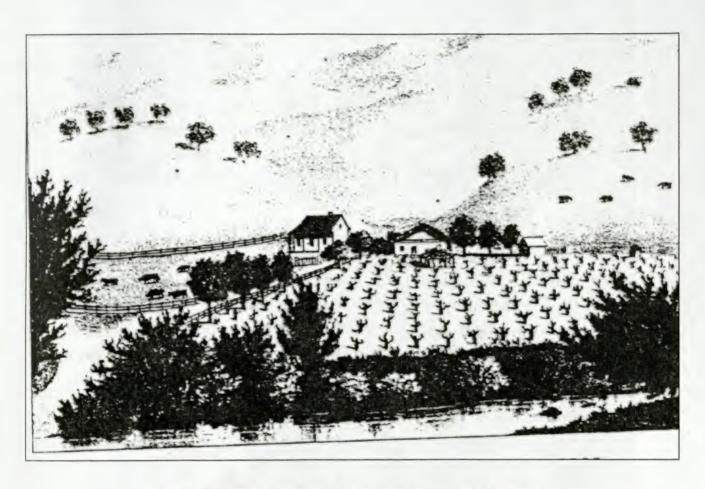
before the 1835 inventory by Father Duran.

In 1856 Bishop Amat rented the vineyard to an Irishman named James McCaffrey. Following the settlement of the Mission land claim in the U.S. Courts, the Bishop sold the property to McCaffrey in 1871. The one-time friend of fellow Irishmen, Nicolas and Richard Den, expanded the vineyard to 5,000 vines and for nearly 30 years produced wine and table grapes. The vineyard is shown in an engraving in the 1883 History of Santa Barbara and Ventura Counties by Thompson and West, although without including the adobe in the scene.

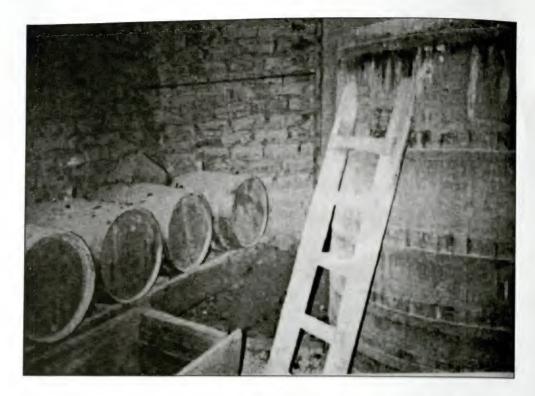
Upon his death in 1900, James McCaffrey's widow sold the San Jose Vineyard to Michele Cavaletto, whose family operated it until Prohibition began in 1919. Michele understood the historical importance of the San Jose Adobe and to protect it from the elements, a metal roof and wooden siding were placed over the crumbling adobe. Michele died in 1921 at 51 years. Michele's son, Joe Cavaletto, who was born on the property in 1902, farmed it until 1973 when he passed on. The original San Jose Vineyard property continues to be operated by the Cavaletto family in 2009.

Today the San Jose Adobe is located on private property on North Patterson Road. However, avocado and lemon orchards have long since replaced the vineyards. The adobe structure is a 22' by 17' rectangle tucked into the hillside below the main ranch house. The adobe, whose origins lie somewhere in the early 1800s, is the oldest known structure still standing in the Goleta Valley, thanks to the care and

concern for historical treasures shown by one of our pioneer families.

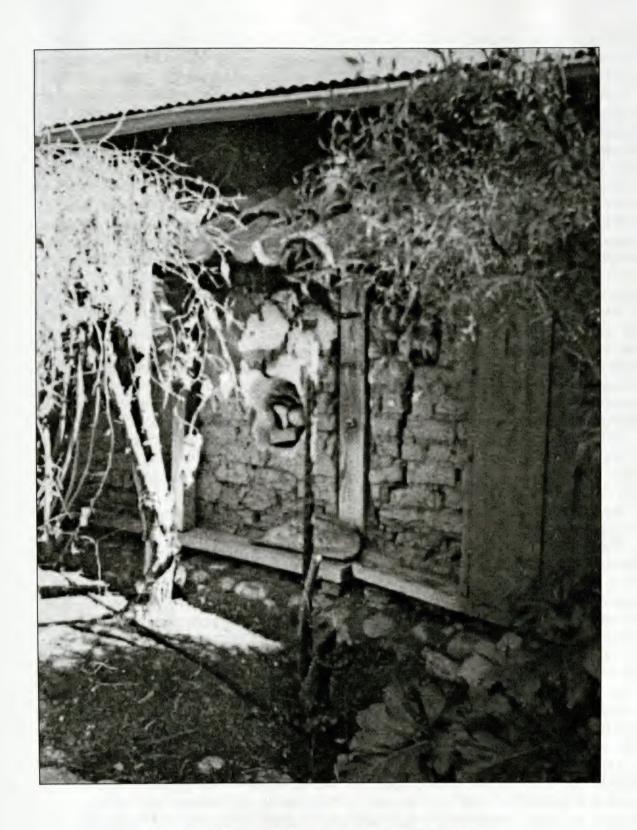


A Rendering of the James McCaffrey San Jose Vineyard.
Note San Jose Creek in the Foreground.
From <u>History of Santa Barbara and Ventura Counties</u>
by Thompson and West, 1883.





Upper, Aging Vat and Storage Barrels. Lower, Grape Press Located at the San Jose Mission Period Winery, Goleta. Note, Adobe Walls Behind Barrels. Photographs by the Author, 1991.



San Jose Vineyard Winery Building Outside Wall. Note Mission Period Stone Foundation. Photograph by the Author, 1991.

RANCHO SAN MARCOS

Rancho or "estancia" San Marcos was established by Father Duran of the Santa Barbara Mission on the banks of the Santa Ynez River in 1804. The location was at the junction of Hot Spring Canyon Creek at the site of the Mistwaghehewang Chumash Indian village. The purpose of the Rancho was to raise cattle, grains and grapes for the mother Mission 10 miles away on the other side of the mountains. All of this was accomplished to the extent that the rancho herded 16, 598 head of cattle by 1814. The "asistencia" was built to provide a chapel for the priests to administer to the spiritual needs of the neophytes.

In 1834, an inventory of the facilities at the rancho was recorded for the secularization of the Missions. The rancho/estancia was stocked with cattle, horses and sheep. A large vineyard was planted there as well as wheat fields and a number of buildings erected. These structures included an adobe dwelling for the majordomo, 55'x19', with corridor; a kitchen, 11'x 8'; a lager, or winepress, 11'square; a bodega, or cellar, of adobe 5'6"x22'; a granary of adobe and an adobe dwelling for the Indian workers. This last named building was 30 feet long and 11 feet wide. A threshing floor for wheat harvesting paved with ladrillos and surrounded by a low wall was also located near these buildings. A chapel of adobe was built in order that the Padre might celebrate Mass when he came to inspect the rancho. This rancho/estancia was eight leagues from the Mission and the care of the herds and flocks together with that of the vineyards and fields of wheat necessitated the constant employment at that place of a considerable number of Indians.

After secularization by the Mexican Government, Governor Pio Pico directed that the 35,000 acres of the San Marcos Rancho were to be sold to Nicholas and Richard Den for 1,500 silver pesos. Remember the Dens? They owned the Dos Pueblos Rancho on the other side of the Santa Ynez Mountains.

The Dens occupied the asistencia and reestablished the rancho with the planting of a vineyard, wheat, barley, corn and beans and at one point accumulated 300 head of cattle.

The Dens no more reestablished the rancho when the American Conquest began. During December of 1846, none other than Lt. Colonel John C. Fremont's California battalion arrived in the Santa Ynez Valley on the way south to conclude the capture of California for the Americans. The small army consisted of 428 longhaired, bewhiskered frontier types, armed to the teeth, 500 horses and mules, two cannon and beef on the hoof. Fremont paused briefly of Christmas day at the asistencia and bought a few head of cattle from Nicholas Den.

It was only a few months after the Americans took over the state that the new military governor ousted the Dens, thus starting a long legal struggle over title to the rancho.

But even worse, Mother Nature stepped in during the early 1860s, first with floods and then a drought, which devastated the cattle business and ruined the ranch financially. The death of Nicholas Den in 1862 caused the ranch to be appraised at \$8,000 but further disasters reduced it to \$888 by 1865.

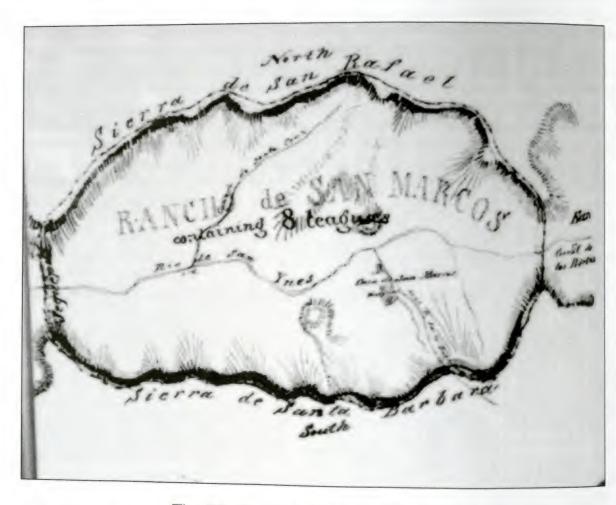
A succession of owners followed. William Pierce acquired it in 1868. In 1919, F. W. Matthiessen acquired the ranch property as well as adjacent land grants for a total of 47,414 acres at a cost of \$521,557 in "gold coin." From then on parcels were sold off to various buyers. In 1938, Dwight Murphy purchased 6,771 acres of the original Rancho San Marcos which was renamed Rancho San Fernando Rey. This purchase was held until Murphy sold in Lewis W. Welch in 1945, retaining only 700 acres for himself. In 1947 Murphy purchased 350 acres of adjacent property. This purchase included the original San Marcos Ranch headquarters, the asistencia site, the hot springs in the canyon above and the San Marcos

Ranch name, which he registered with the state. On the valley floor, on land occupied today by the Rancho San Marcos Golf Course, he built complete ranch facilities for horse and cattle-raising operations along with employee housing, all of which still stand on the grounds of the golf course. To accommodate the annual treks of the Rancheros Visitadores he also developed a camp and picnic area at the foot of Hot Springs Canyon.

Despite the use of fired clay roofing tiles in the original mission buildings, rain during the intervening years caused the walls of all of the original structures to melt back into the soil, except for the stone corral. After the corral was abandoned by the missionaries, the Indians and Hispanic vaqueros used it for years as a bull and bear-baiting ring for entertainment. It was still largely intact and considered to be the only such threshing corral still in existence in California before 1979. The entire area was placed on the National Register of Historic Places by the California Department of Parks and Recreation on April 26,1979.

About 5,000 acres of the original ranch is now under the Cachuma Dam Lake including the Hot Springs. The site of the asistensia/estancia is located at Hole 17 on the San Marcos Golf course but there is "nothing to see." A small museum at the pro-shop is all there is to remind

the itinerant historian of the importance of this location.

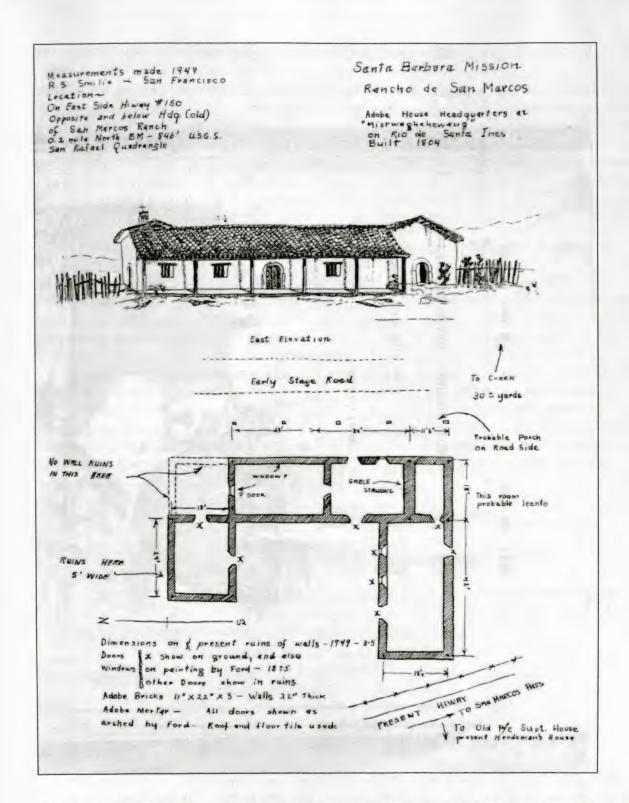


The Diseño of the Rancho San Marcos.

The Rancho Buildings were Located at the Chumash Village of "Mistwaghehewang" on Hot Spring Canyon Creek and the Santa Ynez River.

From the Museum at the San Marcos Golf Course.

Photograph by the Author, 2009.



Drawing of the San Marcos Rancho/Asistencia by R.R. Ruiz, based on Sketches by R. S. Smilie in 1949, and Henry Chapman Ford in 1885, <u>Fabricas</u>, 1952, pg. 137. Drawing from <u>Noticias</u> of the Santa Barbara Historical Society, Vol. IV, No. 3, October 1958.

SECULARIZATION INVENTORY OF SANTA BARBARA MISSION

By the time of the secularization of the Santa Barbara Mission, first in 1835 and again in 1845, the Mission holdings had been partly sold off or granted to private persons by the then Mexican State Governor. In 1845 the last Mexican Governor of California, Andres Pico, insisted that this Mission be appraised by Father Duran, the last Spanish-born priest to serve there before he resigned and the remainder of the Mission was given away or sold to the state of Mexico. This list is given here to show the reader the extent of the materials held and lands developed by the Mission in the 60 years it was in existence. While the dollars stated may not seem large today, they were substantial in 1845.

Valuation of the Santa Barbara Mission property:

| Thirty-three rooms | \$1,500 |
|---|---------|
| Store house and goods | 1,552 |
| Cellars and contents | 768 |
| Soap factory, etc | 398 |
| Tannery, etc | 250 |
| Blacksmith shop, tools, etc | 160 |
| Weavers' room, looms, etc | 126 |
| Carpenters' shop, etc | 34 |
| Majordomo's house | 385 |
| Saddles and vaquero's outfit | 24 |
| Orchard of 512 fruit trees | 1,500 |
| Two vineyards, one with | |
| 1,295 vines, the other | |
| 2,400 vines | 1,720 |
| Cattle, 816 head; horses, | |
| 398 head; mules, 9 head | 3,545 |
| Corrals | 265 |
| San Jose Vineyard, containing | |
| 2,262 vines and 100 trees | 1,335 |
| Cieneguita with crops | 300 |
| San Antonio (a corral at Cieneguita) 25 | |
| Rancho of San Marcos, with vineyard, | |
| Buildings, grain and live stock on it, | |
| Viz: cattle, 140 head; | |
| horses, 90 head; | |
| sheep 1,730 head | 6,956 |

All of the above property was leased in December 1845 to N. A. Den and Daniel Hill, at a yearly rental of \$1,200, for the benefit as already stated. In the lease it was stipulated that the Indians should be entirely free to work for the lessees or for themselves.

This list and comment at the end is copied from The Buildings and Churches of the Mission of Santa Barbara by Rev. J. J. O'Keefe, OSF, 1886.

At it's peak the Mission owned as many as 11,500 head of sheep and 3,500 head of black cattle, 540 mares and foals, and 238 tame horses. This final inventory can be

compared with that prepared for Governor Jose Figueroa by Ensign Anastasio Carrillo in September of 1834. This can be viewed in a copy of the <u>Mission Santa Barbara</u> by Fr. Maynard Geiger, pg. 171. The original of the inventory is located in the Mission Archives. Ten years later many of the large ranchos had been eliminated from the final list in 1845.

MISSION SANTA INES RANCHOS

Santa Ines Mission in Solvang was founded in 1804 and became the last mission founded in Santa Barbara County. In its day it was located in a remote area with about 1,000 Indians. The nearest village to it was called Kalwashaq located east of the Mission on the Zanja de Cota Creek.

The Mission lands, according to Bancroft, extended 21 to 27 miles north to south and 15 to 39 miles east to west. Within this district the land useful for cultivation or for pasturage was used to raise cattle, sheep, mules, horses and goats, wheat and barley grains. A garden and orchard were located to the right of the Mission Church. A vineyard was located below the bluff in front of the church and was irrigated from a large reservoir above in front of the church. Water for this reservoir was stored behind a dam on the Alamo Pintado Creek about a mile from the Mission and piped to the reservoir. Indian quarters of adobe and tile were located to the left of the church. A lavanderia was located there for bathing and washing. A large water works, grist mill, fulling mill for the cleansing of fleece woven at the Mission, and tannery were located about one mile to the north on the Zanja de Cota Creek. Five soldiers from the Santa Barbara Presidio were stationed at the Mission. The Mission was it's own rancho with all of its functions controlled and focused there.

Rancho de Calaguaza

It was located six miles to the north of the Mission and mentioned in Engelhardt, but no other data is available. It may have been a cattle ranch and could have been the forerunner of today's Rancho Jonata area along US 101 north of Buellton.



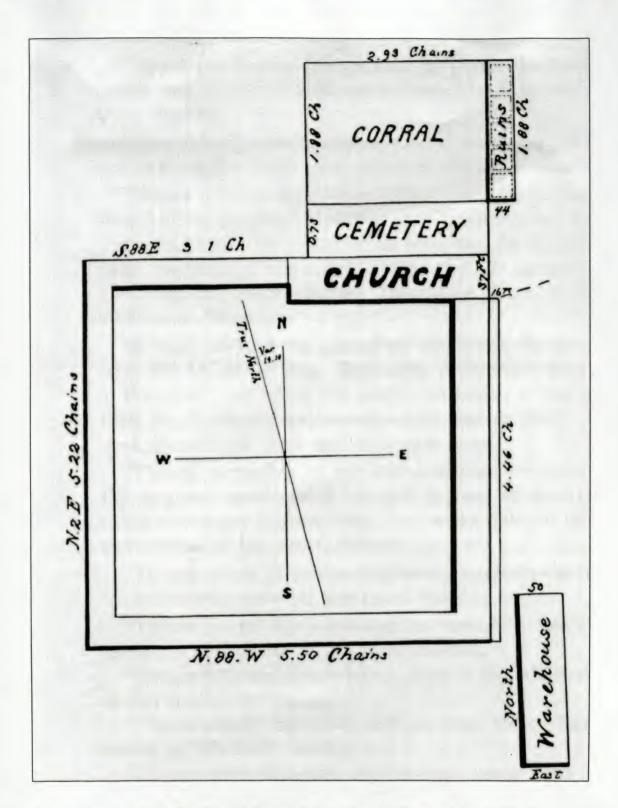
The First Authentic Etching of Mission Santa Ines by Henry Chapman Ford, 1883.

The Reservoir is shown in the Middle Left Below the Arches.

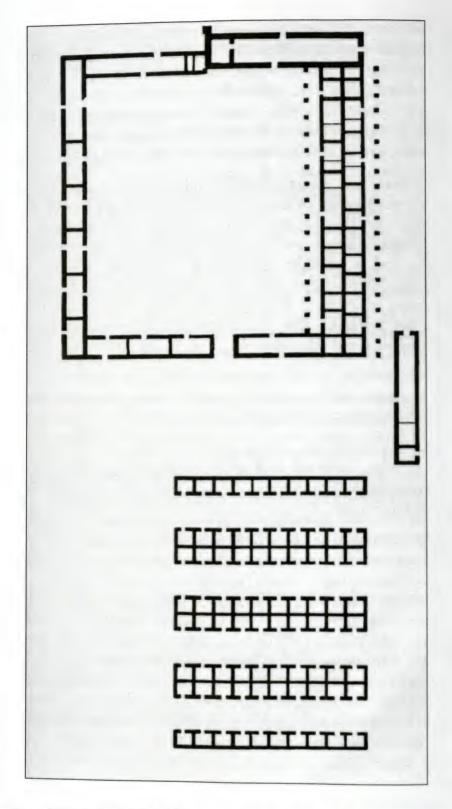
From Mission Santa Ines by Z. Engelhardt, 1923.



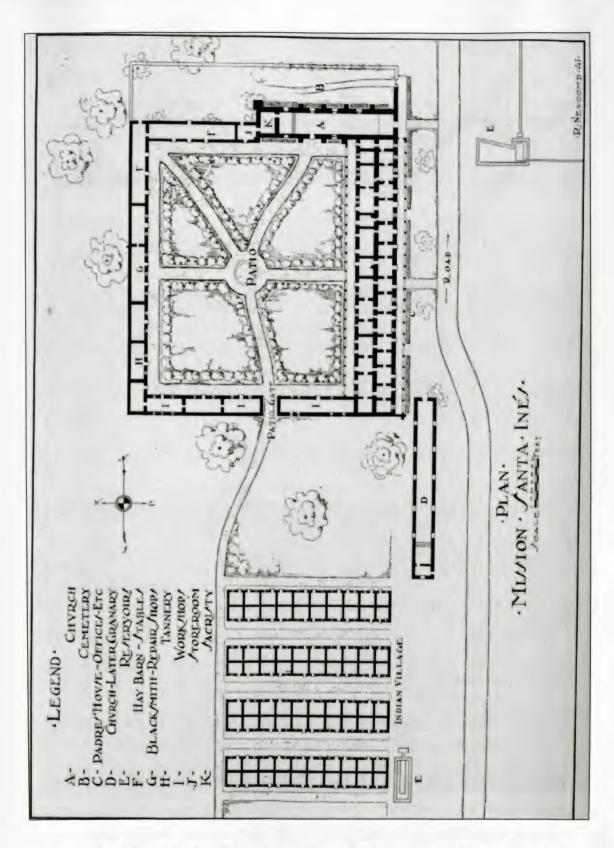
The Restored Santa Ines Mission. Photograph by the Author, 2009



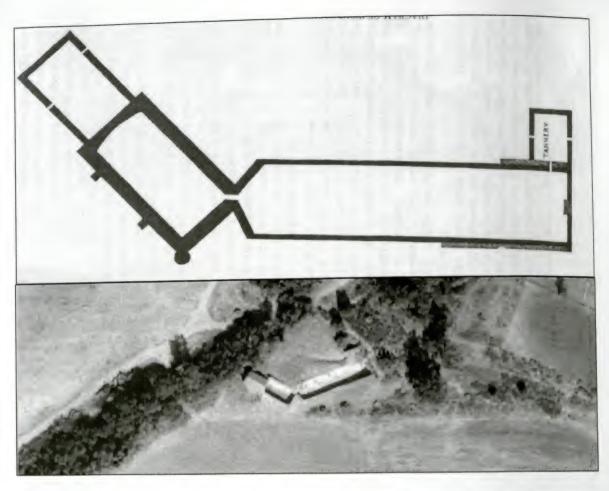
Mission Santa Ines Facilities, <u>Mission Santa Ines</u> by Z. Engelhardt, 1932, pg. 78. Reinstated Church Property, 1862.

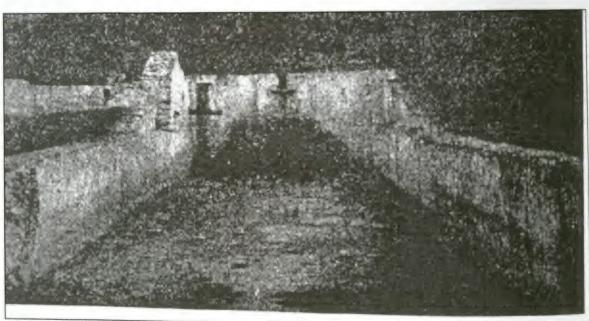


Plan of Santa Ines Mission in 1824. Mission Santa Ines by Z. Engelhardt, 1932, pg. 23



Plan of Original Mission Santa Ines, by Rexford Newcomb, 1925. Pg 231 of The Old Mission Churches and Historic Houses of California.





Upper, Tannery, Water Storage and Mill, Rt. To Lft, 1923; Middle, Google Maps Aerial View. 2009; Lower, Ground View of Reservoir and Tannery, 1923. Upper and Lower Views From Mission Santa Ines, Fr. Z. Engelhardt, 1932.



The 20-Feet Deep, 20-Feet Square Water Storage Reservoir at the Santa Ines Mission in Solvang Was Built During the Mission Period in the 1820s. Water Was Used to Irrigate the Fields Below the Bluff to the East of the Church and to fill the Lavanderia.

Note Use of Ladrillos for Floors and Pink Plaster Overlay.

Photograph by the Author, 2009.





Upper, The Lavanderia at the Santa Ines Mission as Seen in 2009.

Photograph by the Author.

Lower, the Same Structure Shown Located Behind the New School, as Seen by Google Maps, 2009.

SECULARIZATION INVENTORY OF THE SANTA INES MISSION

As at the other Missions, Santa Ines was subject to the secularization laws passed by the Mexican Assembly in August 2, 1834. Two years later, as a part of the transfer of the Mission to a government administrator, an inventory was made of the Mission possessions, from which history has a record of the success of this remote mission. The inventory is as follows:

| Credits due Mission | \$1,892 |
|--|----------|
| Buildings of the Mission | 945 |
| Furniture, Implements, and contents of the Storeroom | 14,527 |
| Cattle, 8,040 head | 24,850 |
| Sheep, 1,923 head | 1,469 |
| Horses, 343 head | 886 |
| Mules, 45 head | 540 |
| Orchard with 987 fruit trees | 987 |
| Church building | 4,000 |
| Church goods | 6,215 |
| Library of 66 volumes | 188 |
| Total Valuation | \$56,437 |
| Debts of Mission | 5,474 |
| Real value | \$50,962 |

This number may not seem a lot in today's dollars but it was a very impressive value then.

MISSION LA PURISIMA ROYAL RANCHOS

Mission La Purisima is the only mission of the 21 in California that had two locations and separate and distinct developments. The first mission structure was located at the place the Indians called Lalsacupi (Algsacupi) or also Lom Poc, which means the place of many ponds Indians called Lalsacupi (Algsacupi) or also Lom Poc, which means the place of many ponds Indians called Lalsacupi (Algsacupi) or also Lom Poc, which means the place of many ponds Indians called Lalsacupi (Algsacupi) or also Lom Poc, which means the place of many ponds Indians called Indians called Lalsacupi (Algsacupi) or also Lom Poc, which means the place of many ponds Indians called Indians Indian

The original Mission buildings, constructed of stone and adobe at this site, were located at the end of present day F Street in Lompoc. They were built over a period of ten years in the typical rectangular defensive formation. The church was dedicated in 1802. The entrance facade was constructed of stone, mortar and plaster. A portion of the entrance remains today at the F Street site. Water storage vats and a lavanderia made of stone, mortar and plaster were located to the southeast of the church. Their ruins are visible at the F Street site. An Indian housing village was built to the left of the church. A cemetery was probably located on the right side of the church. A walled garden and orchard were located about a quarter mile to the west of the church building complex. Separate housing and a guardhouse were built for the Spanish soldiers and their families stationed at the Mission.

The water facilities needed to sustain this development were fed from the Miguelito Canyon spring and stored in a large reservoir on the hillside above F Street. An aqueduct brought water down to the storage vats and lavanderia there.

The development of the Mission was very labor intensive, as it was anywhere else in those years without machines. The labor was provided by the Chumash Indian neophytes that joined the Mission.

Due to chronic shortages of water brought on by the frequent droughts, the padres sought out ranchos farther out from the immediate area of the mission buildings. These areas had additional water and much larger areas for grazing and grain production. Over a period of about ten years the fifteen ranchos to be described in the following were founded.

The area granted to the La Purisima Mission extended from Gaviota on the south, to Guadalupe in the north, out to Los Alamos to the east and the Pacific Ocean on the west.

The yearly reports by the padres were the only information that describes just what was the Mission over the years. The most prolific reports were submitted by Father Mariano Payeras who managed the Mission from 1804 to 1823 and became president of the Californ Missions. His letters have been preserved and translated into English and provide a wealth insights and information into the day-to-day operations of the missions. As mentioned elsewhere, there was very little other information on the extensive and far-flung development of the Mission or its ranchos. His letters also tell the reader about the roads developed by missions to connect the ranchos and the La Purisima Mission with the Santa Ines Mission miles away to the east. Exact measurements were mentioned. Three routes were described one to the west toward Casmalia; one to the east toward Orcutt through Harris Canyon and another went up Miguelito Canyon, over the hills and down along the coast to Cojo Harbon.

Yearly official reports listed the number of Indians attached to the Mission, the number of cattle and the quantity of grains produced. One surprise comment was the gathering of natural hemp, which the Spanish used for rope production and other medicinal products. So much was collected that most rotted before it could be shipped south to San Blas, Mexico.

In December 1812 a strong earthquake occurred off the coast of California, the result of which was to destroy many of the mission structures in California. La Purisima Mission was no exception. It was totally knocked down by the initial jolt and aftershocks! Twenty-five years of

hard work was destroyed in minutes.

The Mission site on F Street was abandoned and moved to the present site in Los Berros Canyon three miles across the valley where a rancho was already in existence. All that could be used for a new beginning at this site was moved across the valley and structures of a new mission begun in 1813. This Mission was entirely unique. Instead of the defensive rectangular buildings the layout was with the buildings end to end in a straight line. Four major buildings were built in a line. Eight smaller buildings and a warehouse scattered around nearby completed the complex. Construction was with adobe bricks, fired tiles and fired bricks cemented with mortar and plastered over.

A pear orchard was planted a mile to the north in Los Berros Canyon and a reservoir and aqueduct system built for irrigation. A mill was built further north of the pear orchard for grinding wheat also grown in the Canyon. Six water reservoirs and pipelines were constructed

to bring water to the new mission.

The old (Vieja) mission was quickly abandoned but later used as one of the ranchos.

No drawings of this first mission have been found. Mariano Vallejo, Edward Vischer, and Oriana Day drew renderings of the Mission Vieja based on local descriptions starting in the 1860s. One drawing by Day is shown below, while the others are at the Bancroft Library in Berkeley, California. Henry Chapman Ford drew the ruins in 1883. This sketch shown below

is located at The Society of California Pioneers.

Excavations of the ruins of Mission Vieja were conducted by the Lompoc City Community Development Department in 1991 and published in a City report CA-SBA-521H, which revealed much more about the layout of this first mission. The City presently owns a few small pieces of the original site. The Southern Pacific Railroad cut through one corner of the Mission on its way up to the Celite Mine in Miguelito Canyon in 1923. Today F Street and several modern houses stand on the site of most of Mission Vieja. A rendering of Mission Vieja by Karan Foster, based on the excavation findings, is shown below.

The second mission in Los Berros Canyon was abandoned after the Secularization of the Missions by the Mexican Government in 1835. The buildings slowly fell into disuse and decay. They were however, completely rebuilt in 1935-1938 (except for the warehouse) by the California Conservation Corps and the National Parks. They are now known as the La Purisima State Historical Park. Most of the original water system is still intact today.

The restoration and history of the La Purisima Mission is described in <u>An Archeological and Restoration Study of Mission La Purisima Concepcion</u>, 1937 by Fred Hageman and Russell

Ewing.



A Painting of Mission Vieja by Oriana Day, 1882-83.
Published by Elizabeth L. Egenhoff in <u>Fabricas</u> in 1952.
Based on Earlier Drawings, Probably by General Mariano Vallejo in the 1860s at the Bancroft Library, and Recollections of Local Eyewitnesses.



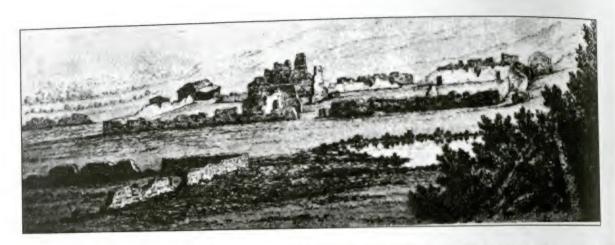
A Common Scene During the Spanish Mission Days.

Mission Hides and Tallow were Shipped From the La Purisima Mission Across the Hills to Cojo Harbor Just East of Point Concepcion.

The Missions Traded Hides and Tallow for Other Needed Commodities.

Drawing by Carl Oscar Borg in Touring Topics, September 1931,

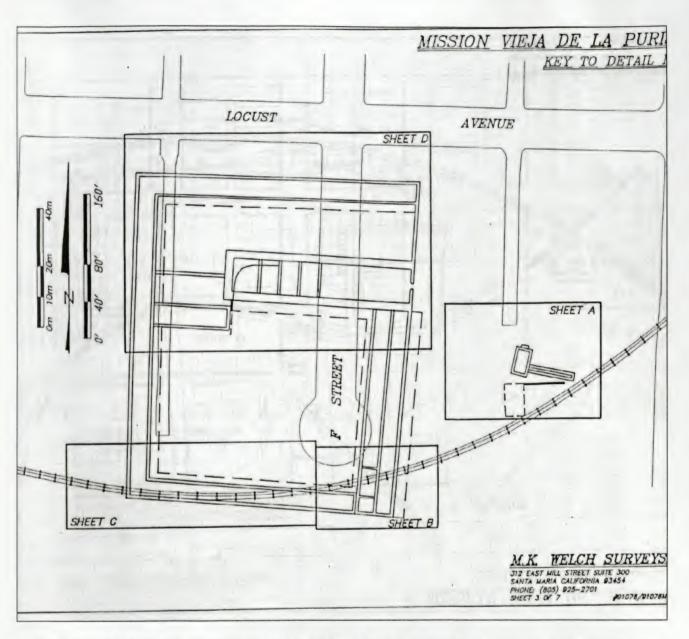
Automobile Club of Southern California Collection.



Ruins of the Vieja Mission as Sketched by Henry Chapman Ford in 1883. Note Aqueductor Far Right, Garden Walls to the Far Left and the Lower Reservoir in the Foreground. From Mission La Concepcion Purisima, by Engelhardt. Drawing at the California Pionees.

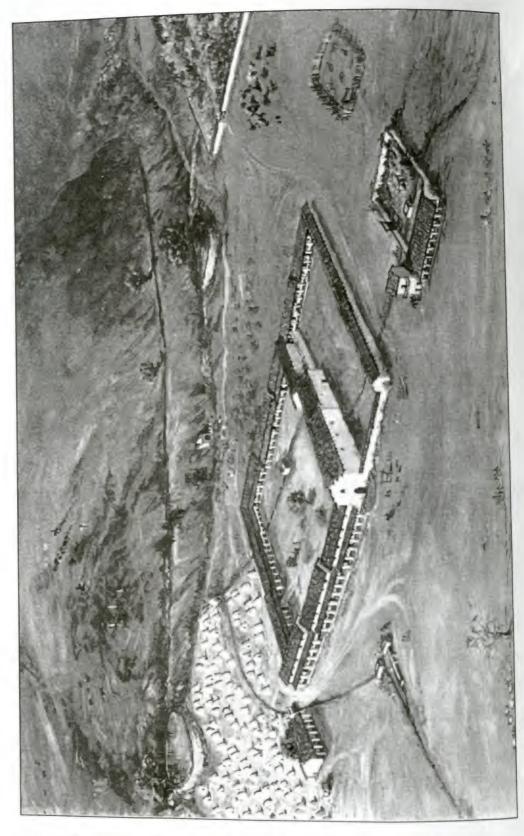


A Photograph of the Vieja Mission Ruins in 1885, Looking Southeast. Part of the Mission Walls was Used Over the Years for a Cattle Barn. From La Purisima State Historical Park Archives.



As a Result of the Excavations of the Mission Vieja Sponsored by the Lompoc Community Development Department, an Outline of the Mission Quadrangle is Identified Relative to Modern Streets and Housing. The City and Southern Pacific Railroad Literally Built Right Over the Mission. One Has to Wonder Just What Happened to the Cemetery that was Likely Located on the Right Side of the Church.

Drawing from the Final Report Of Mission Vieja de la Purisima, February 1993, by Julia G. Costello, Ph.D., Et Al.



A Rendering by Karan Foster of the Mission Vieja Complex based on the Excavations of Julia G. Costello, 1993. Published by the Lompoc Museum, Lompoc CA.





Upper, The Remaining Façade of the Vieja Mission Church, Constructed of Stone, Mortar and Plaster. Lower, A Drawing of the Water System in Front of the Mission Based on the Excavations of the Costello Archaeological Team in 1992.

Photographs by the Author, 2009.



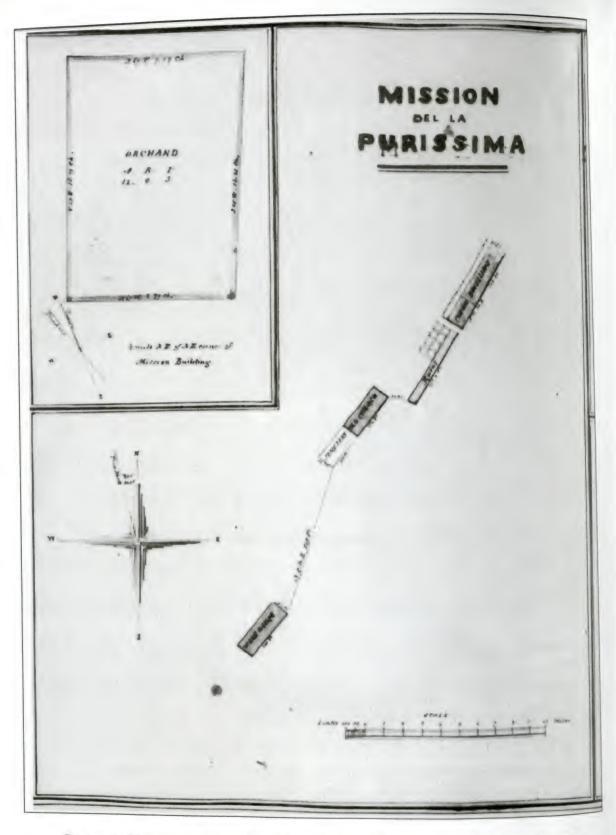
The Padre's Building in 1904 in Los Berros Canyon.
This Building and the 50,000 Acres Around it were
Auctioned Off to Union Oil Co. in 1905 for \$7,000.
This Building Collapsed during the Thirty-Four Years Before Restoration Began.



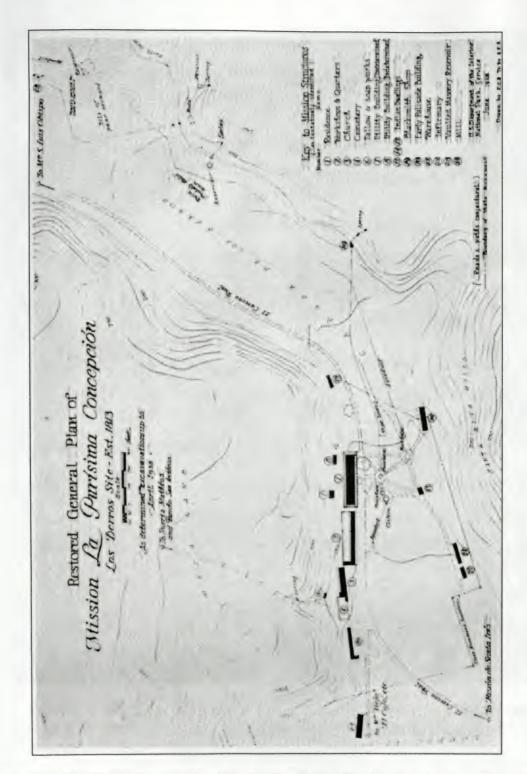
Troops Heading for Training at Camp Cooke in 1942 Stop to Visit the Newly Restored La Purisima Mission State Park.
Photograph From the 20th Air Force Files.
Taken from the "Central Coast" Magazine, July 1992.



The Second La Purisima Mission, Restored 1938, Located in Los Berros Canyon. Photograph by the Author, 2009



Survey of Church Property at Los Berros Canyon to be Returned to the Catholic Church in 1863. Survey by John G. Cleal, C. B. August 1854. Note Twelve-Acre Orchard One-half Mile North of the Church.



Production Facilities, Restored, of the La Purisima Mission, Los Berros Site, 1813.

National Park Service Map, 1938.

Note Pear Orchard, Reservoir, Aqueduct, and Mill in Northeast Corner of This Map.



A Google Map Image of the Mission Buildings and Los Berros Canyon (White Strip in the Middle of the Image). The Mission Buildings Are at the Lower Center of the Image, 2009.



A Stone Building Housing the Water Reservoir and Filter for Water from a Nearby Spring.

Existing from the Second La Purisima Mission Period.

Photograph by the Author, 2009.



Tile Aqueduct Leading to the Tile Settling Tank Outside the Water Reservoir Shown Above. Ceramic Pipes Underground Were Used for Transport. Photograph by the Author, 2009.



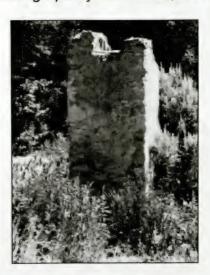
Construction Techniques and Material Used for Water Reservoirs, and Lavanderia at the Second Mission Site at Los Berros. This Site Was Also Used For Bathing. Photograph by the Author, 2009.



Ladrillos, Ceramic Pavers, Used in Construction of The La Purisima Missions. Photograph by the Author, 2009.



A Reservoir One Quarter Mile Above the Spring House in Los Berros Canyon,
Used to Catch Water From the Spring Above It.
Built after 1813, Using Fired Bricks, Mortar and Pink Plaster.
Ceramic Pipes May Have Conducted the Water to the Fulling or Wind Mill Nearby.
Photograph by the Author, 2009.

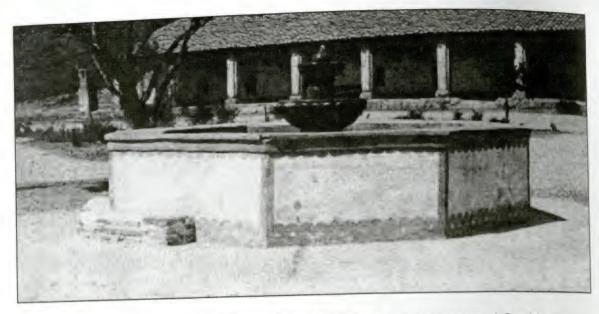


The Mystery Pillar in Los Berros Canyon Near the Above Reservoir. Thought to be Part of a Four Pillar Windmill or a Water-Driven Fulling Mill Started in the 1820s

But Never Finished When Father Payeras Passed on in 1823.

The Site was Excavated by Dr. Robert Hoover in 1999.

Photograph by the Author, 2009.



Restored Fountain of Filtered Water Used for Drinking and Cooking.



One of the Two Lavandarias at the Los Berros Mission Site.
Runoff from this Pool was Collected and Stored in the
Large Reservoir in the Next Photograph.
Photographs by the Author, 2009





The Large Original Water Reservoir, Six Feet Deep, Twenty Feet Wide, on the South End of the Mission Plaza. Constructed of Fired Brick, Mortar and "Pink Plaster." The Floor was lined with Ladrillos. Lower Picture Shows Runoff Valve to Stone Aqueduct.

Photographs by the Author, 2009





Two Views of a Restored Mule-Driven Grist Mill at the Los Berros Mission.

In these and the Following Sixteen Pictures are Shown the Tools Used by the Mission Padis and Indians to Convert the Animals and Plants Raised on the Ranchos into Useful Production Photographs by the Author, 2009





Upper, Restored Mule-Driven Olive Mill.
Lower, An Olive Press at the Los Berros Mission Site.
Olives were Grown in an Orchard At Jalama Canyon.
Photographs by the Author, 2009





Upper, A Restored Mule-Driven Mill Used to Crush Broken Tiles for Reuse. Lower, A Kiln Used to Fire Tiles, Bricks and Ladrillos. Photographs by the Author, 2009





Upper, Two of the Original Tallow Ovens used to Render Animal Fat into Useful Tallow for Candles, Axle Grease and Soap. Lower, a Restored Vat for Fulling Sheep's Fleece. Photographs by the Author, 2009.



A "Modern" Tallow Rendering Oven Built by the Conservation Corps.



Mission Period Fleece Fulling Vat. Note Construction with Fired Tiles, Ladrillos. Photographs by the Author, 2009.



Candle Forming Facility Using Tallow Rendered from Cattle Fat.



Foreground, Two Spinning Wheels Used to Convert Fleece into Thread for Weaving.

Background, A Loom Used to Assemble Threads into Wool Cloth.

Photographs by the Author, 2009.





Views of Two Looms Used to Assemble Wool Blankets. Photographs by the Author, 2009.



Leather Products Made from Tanned Cattle Hides.



Iron Tools Fabricated in the Blacksmith Shop from Raw Iron Ingots Shipped from San Blas, Mexico. Photographs by the Author, 2009.





Upper, Restored Horno for Baking Bread and Tortillas.

Lower, Fire Pits for Making Charcoal Used for Cooking and Heating.

Photographs by the Author, 2009

RANCHOS OF THE LA PURISIMA MISSION

- A. Rancho Guadalupe
- B. Rancho Punta de la Laguna Larga
- C. Rancho Reyes
- D. Rancho Todos Santos
- E. Rancho San Antonio
- F. Rancho Santa Lucia
- G. Rancho Los Alamos
- H. Huerta Mateo
- I. Rancho la Mision Vieja de la Purisima
- J. Rancho Los Berros
- K. Rancho Santa Rita
- L. Rancho Canada de Salsipuedes
- M. Rancho San Francisquito
- N. Rancho Honda
- O. Rancho San Julian

RANCHO GUADALUPE

The Rancho La Larga or Guadalupe included the Llano de La Larga, the plain of Laguna Larga, between the Casmalia hills to the south and the Santa Maria River to the north. This area would later become the Ranchos Guadalupe and Punta de la Laguna. Several native communities, including "Axwapsh", near Laguna Larga, had existed in this area.

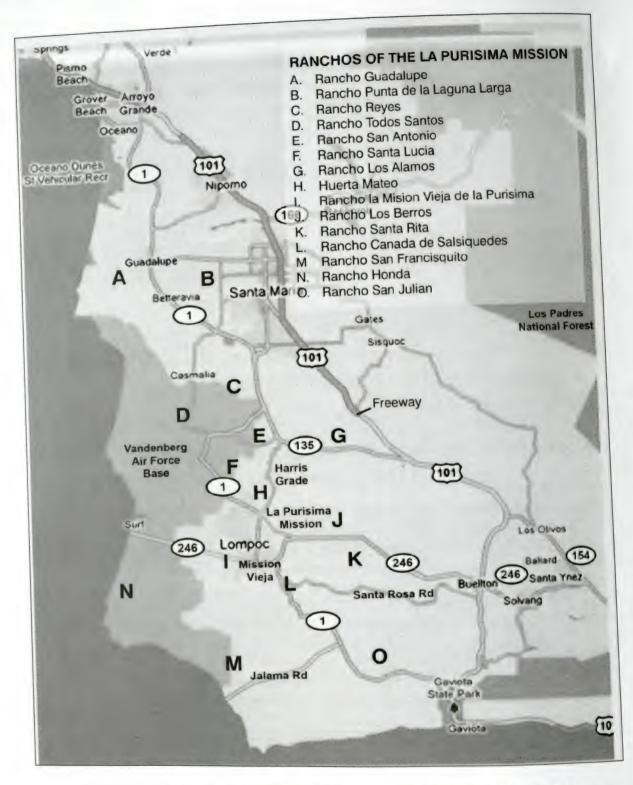
The cattle ranch was at Guadalupe to the west along the Casmalia Hills and grain fields to the east of Laguna Larga.

In 1817 a structure of palisades and tule thatch, built for travelers, was constructed along the Camino Real at the Rancho La Larga or Guadalupe. It was free and open to everyone that might be overtaken on the road by night. At the Mission every traveler was refreshed and kept until he was ready to continue the journey, in which case he was supplied with a horse and provisions to the next Mission. No charges were made.

Due to its grazing potential, Father Payeras of the La Purisima Mission, had chosen to retain the Rancho in 1817, when asked to cede one of the mission's properties to the Santa Barbara Presidio for stock raising. Highway One today passes through both near Betteravia Lake and the Santa Maria River.

RANCHO PUNTA DE LA LAGUNA LARGA

Father Payeras comments in a yearly letter of 1810: "at the Meganos del Oso Flaco, next to the hills of La Larga, on 10 September I found a source with the most water that I have ever seen in the province. Its drawback is that it soon enters the marsh – if need be it would not be difficult to use it." This source is north of the Santa Maria River and was at that time outside of the boundaries of the Mission Purisima lands. He explored this source of water during his efforts to develop the fields at La Larga. The site of La Larga is to the northeast of today's location of the old Union Sugar Plant at Betteravia Lake. It was considered part of the Rancho Guadalupe. The Indian rancheria of Axwapsh was located at this site. Grain was the primary crop there.



Location of the Ranchos Relative to Modern Day Features. By the Author and Graphic Systems, Lompoc, CA.

RANCHO REYES

Rancho Reyes was located around the present town of Casmalia at the Indian rancherias of Lospe and Saxpilil. The Reyes Rancho was granted to Los Angeles Alcalde Francisco Reyes as a usufruct, rather than title grant, by Governor Jose Arrillaga in 1803. Reyes was a prominent grazier in the Los Angeles area and had had another usufruct grant rescinded for use as the site of the Mission San Fernando Rey de Espana in 1797. The Rancho Refugio "grant" of the Ortegas had been presented earlier. Reyes had actually occupied the San Antonio and Guadalupe properties in question for at least a year before receiving official permission to occupy the sites. As noted elsewhere, missionaries at Mission La Purisima Concepcion and San Luis Obispo vigorously opposed the assignment on account of the damage Reyes' stock, including 2,000 head of cattle, would do to native subsistence, and the questionable moral character of Reyes himself. The holdings were operated until 1809. Prior to this time Reyes, who was an absentee landlord, had his rancho managed by Antonio Reyes and Joseph Maria Dominguez. They were residents of both San Antonio and Guadalupe Ranchos before the Mission became interested in them as mission ranchos. Several Indians were hired by them to work on the ranchos and a number of Indians in that area were recorded as being baptized by the Mission. The actual Reves Rancho was located 13 miles from the Mission Vieja to Casmalia. The site had an adobe house and corrals. Another location of the managers was on San Antonio Creek, west of the Barka Slough at the site of the ranch house as identified on a rancho diseño dating from the late 1830s.

The Governor's policy was to allow private concessions as long as they did not interfere with the needs of the missions or the Indians. The lack of water in the Mission area forced the priests to seek lands with water sources further and further away from the Mission proper. Father Payeras went to this location and found a good supply of water even in April. With the assistance of Indians and priests, he dug aqueducts to draw the water to the nearby fields. He then sowed a whole range of grains that were tried to see how well they would do on the local soil. As a result, 1,000 fanegas of wheat and maize were harvested in 1809. This success led to the regular planting of grains at Rancho Reyes. The old Reyes family house on the property was repaired by the Mission and whitewashed. The Mission showed a "need" for the land so the cattle and land were purchased from the Reyes family for 2,000 pesos in cash and an equal sum in goods manufactured at the mission. The actions at the Reyes Rancho led to the subsequent development of the Guadalupe and San Antonio Ranchos. The Mission version of the Reyes Ranch was for grain production along the waterway of the Shuman Canyon through which passed the earlier Portola Expedition and the later Southern Pacific Railroad.

This record is obtained from Father Payeras's yearly letter of 1810.

RANCHO TODOS SANTOS

The Mission Rancho of Todos Santos included the Santa Antonio Creek watershed to the west of Los Alamos and to the east of the San Antonio ranch house and ranch. It included Barka Slough "la cienaga de Todos Santos." Approximately one mile east of the eastern edge of Barka Slough, the Camino Real from the second site of Mission La Purisima crossed San Antonio Creek and headed north up Harris or La Graciosa Canyon. The area on either side of the point where the Camino crossed the creek was a zone of irrigated cropland that formed part of the Rancho. Just to the west of the Camino, on the south side of the creek but some distance from the creek bank, was located the Corral of Todos Santos. Two springs, one on the north side of the creek and one on the south side just to the west of the corral were also found in the area to the immediate west of the Camino Real. The Rancho encompassed a portion of the oil-bearing hills to the east of Harris Canyon, including a "spring" of asphaltum

tar on the east side of the canyon. The rancho extended north up the canyon at least as far as the "old corral" at San Marcos, located at the mouth of a wide side canyon which ran into Harris Canyon from the northwest, approximately three miles to the north of San Antonio Creek. It also included the hills to the north and south of Barka Slough. The former village of Step was included with this Rancho. The main product of this Rancho was cattle.

RANCHO SAN ANTONIO

The Ranchos of San Antonio and Todos Santos were treated as separate entities by the 1830s, and were so listed in the 1835 mission inventory. This may not have been the case thirty years earlier, however. The Rancho of San Antonio is mentioned in a Mission La Purisima Concepcion baptismal entry as "rancho de San Antonio alias Step," and in a neophyte pardon from the mission as "San Antonio de Estep." Since the site of Step has been associated with the Barka Slough area, clearly part of Rancho Todos Santos in 1835, it is possible that at least the western portion of the Todos Santos Rancho may have originally formed part of Rancho San Antonio as it existed in the 1800-1810 era.

Rancho San Antonio encompassed the San Antonio Creek watershed to the west of Barka Slough and through the dunes to the ocean, the "Playa de San Antonio." The former rancheria of S'axpilil may have existed within this Rancho. The western portion of the later Rancho of Todos Santos and San Antonio was part of the Mission Rancho of San Antonio, as was the later Rancho Jesus Maria, situated in the San Antonio Terrace and Burton Mesa areas. The "ridge" of the Chamisal (chaparral thicket) of Jesus Maria apparently lay on the south side of Shuman Canyon, and the "Ilano" (plain) of Jesus Maria was located in the San Antonio Terrace area. Jesus Maria may have been used as a locality name in mission times. Grain and cattle were both raised there.

In 1811 Fr. Payeras, the manager of the La Purisima Mission then, mentioned in his letters that dwelling accommodations for neophytes assigned to Rancho San Antonio had recently been constructed there at Step, about eleven miles from the Mission and a large granary had been added. The San Antonio Ranch buildings' site is shown on an 1841 Diseño as located near the seaward mouth of the "San Antonio Canyon" on the north bank of San Antonio Creek An adobe from that group is incorporated in the VIP guest cottage at the Marshallia Golf Course. Both ranchos were centered west of present day Highway 135 and north of the Casmalia and Marshallia Golf Course Road.

RANCHO SANTA LUCIA

An area used for grazing cattle located along the present San Lucia Road and Creek between Highway One and the Lompoc Penitentiary.

RANCHO LOS ALAMOS

Los Alamos was located on upper San Antonio Creek. It included the Los Alamos Valley just to the west of the modern-day town of Los Alamos. At least by late in the life of the Mission, cattle and agriculture, primarily grains, were being carried out there by Purisimeno neophytes, 47 of whom asked not to be disturbed when the Rancho was granted to Jose Antonio de la Guerra in 1835 (Jose de la Guerra's son). An adobe house was constructed in 1837 with help from the Indians and the adobe still existed in the 1960s.

HUERTA MATEO

An orchard or garden located in the vicinity of the present Vandenberg Village shopping center.

RANCHO MISSION LA MISION VIEJA DE LA PURISIMA

The old mission continued to be used as a headquarters for work crews carrying out planting and other activities in the area. It was treated as a separate mission rancho, and was subsequently granted as a rancho at the time of secularization. The Catholic Church made no effort to reacquire the Vieja Mission site when they applied for the return of original Church lands in 1854. The survey showed only the property in Los Berros Canyon and the orchard and vineyard in Jalama Canyon.

RANCHO LOS BERROS

Rancho Los Berros meaning "Watercress" was located at the second site of the Mission on the north side of the valley before Mission Vieja was destroyed in the 1813 earthquake. The central part of the Rancho was a long, wide and flat canyon that extended about four miles to the hills in the north. The flat area provided grazing land for cattle and sheep, and land for raising wheat, corn and beans. Because an earthquake fault ran east and west through the length of the hills there down to the ocean, there were a number of springs on both sides of the canyon that formed large wet spots and ponds of standing water in which watercress grew, thus the name. Some seven springs can be identified today. In the earliest days of Mission Vieja, the canyon was irrigated by water from these springs. Aerial views from Google Maps clearly show the acres of water and wet spots. One of the springs was dammed and an aqueduct built to a large stone reservoir in which the water was stored until needed. Another aqueduct conducted the water from the reservoir to the fields for irrigation. The land was also irrigated by river water when it was available.

Due to the reliable availability of water from these springs, the canyon was the location of the Mission tanning vats. Cattle hides were marinated in water and tannin bark from oak trees for several months on end. The process required a large amount of water and needed to be remote from the Mission because of the odors of rotting hides. The process softened the tough hides to pliable leather that could be used for many products at the Missions. The vats were square and built of stone and plaster. Above and nearby was built a water reservoir six feet deep and 20 feet in diameter also built of stone and plaster. A spring above the reservoir provided the water. These massive structures are now 200 years old and located on one of

the short trails at the present Mission Park location.

Sometime after the 1812 earthquake and the relocation of the Mission to the Los Berros Canyon, the padres planted a twelve-acre pear orchard about a mile north of the buildings on some of the flat land in the canyon. Another spring was harnessed for water and an aqueduct and reservoir built to store the water until needed. These structures are still visible today, although the orchard has been plowed over many years ago.

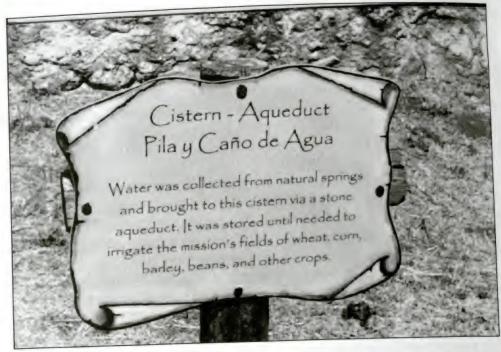
On the Mission restoration map shown above, and in the northeast corner above the pear orchard is shown the location for a mill. Just what the mill was is not known. It could have been a gristmill. These later features were located about one-half mile north above the dam

and the tanning vats.

After secularization, two small adobe homes were constructed on the flat land below the tanning vats by Jose Ramon Malo who obtained a land grant to the canyon and mission

property. These have long since disappeared.

In 2009 the Mission Park leases out about 2,000 acres for dry farming of hay on the canyon flat area. Some of the hay is shared with the Park to feed their animals.





Lower, the Dammed Spring and Pond Constructed by the Mission 200 years Ago and Aqueduct to the Stone Reservoir About One Quarter Mile South.

Photographs by the Author, 2009



A 2009 Google Map Image of the Spring and Pond that Form the Source of the Water that has Been Flowing for 200 Years to the Stone Reservoir Shown in the Following Photographs.

A Stone Aqueduct Runs from the Pond South to the Stone Reservoir.

Note Plowed Area to the Left, Which is Part of 2,000 Acres Used to Raise Hay for the Mission Animals.





The Stone Reservoir in Los Berros Canyon Constructed Sometime Before 1813.

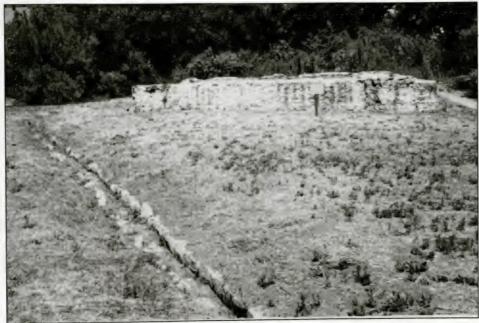
It Measures About Six Feet Deep and Thirty Feet in Diameter.

It was Constructed Using Stones, Mortar and a Rough Concrete-like Plaster.

The Reservoirs Constructed After 1800 All Seem to be Constructed Using Fired Brick, Mortar and a Pink Plaster, as Shown in Earlier Photographs.

Photographs by the Author, 2009.





Two Views of the Stone Reservoir Built by the Vieja Mission some 200 Years Ago.
The Stone Aqueduct Above Ground was Replaced in Later
Designs with Buried Fired Clay Pipe.
Photographs by the Author, 2009.





Upper, The Water Reservoir Located About Twenty Feet Above the Tanning Vats.

The Stone, Mortar and Plaster Bowl, Six Feet Deep and Twenty Feet in Diameter was Inserted into a Steep Hillside Below a Spring and Surrounded by Cottonwoods.

Lower, The Outside View of the Stone Reservoir Showing Its Coarse Construction.

Photographs by the Author, 2009





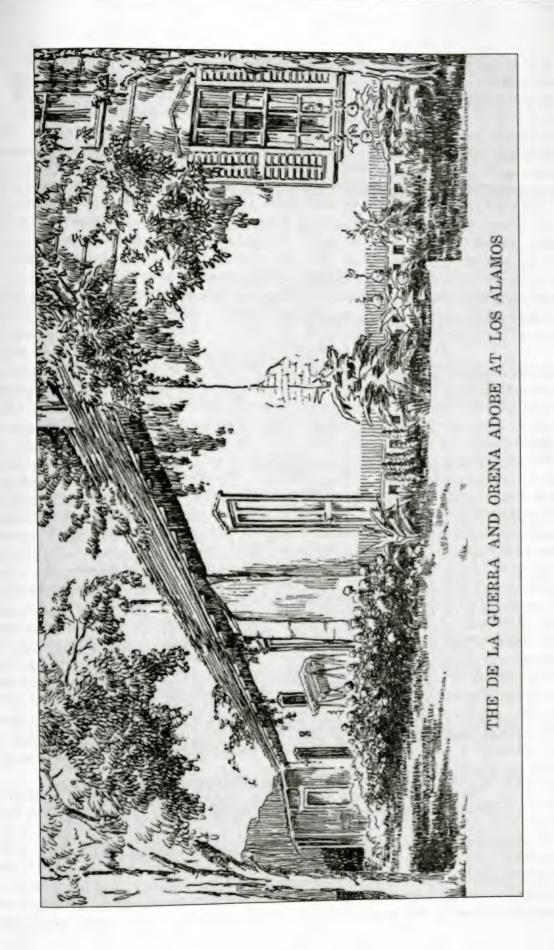
The Stone Cattle-hide Tanning Vats Constructed by the Vieja Mission.
Located on a Hillside Below a Water Reservoir, the Vats Were
Four Feet Deep, Ten Feet Wide and Twenty Feet Long.
Photographs by the Author, 2009.



The VIP Guest Cottage at the Marshallia Golf Course that Incorporates a Part of the 1830s Olivera Adobe.



The Abandoned Adobe In Sisquoc on Foxen Road.
Once Owned by the Goodchild Estate.
Photographs by the Author, 2009.



RANCHO SANTA RITA

This Rancho was located to the southeast along what is today State Highway 246. Grains were its primary products.

RANCHO CANADA DE SALSIPUEDES

An area along the present Highway One between Lompoc and the San Julian Ranch that the Mission used for grain and cattle production. At the site of the Indian rancheria of Sipuk, The Salsipuedes Creek was dammed for water storage and irrigation in 1810.

RANCHO SAN FRANCISQUITO

Vineyard, orchard, asistencia to be discussed in a following chapter.

RANCHO HONDA

The mouth of the Honda Canyon was used by the Mission to graze horses. When secularized this area was considered part of a separate Rancho.

RANCHO SAN JULIAN

The missions were required to support the Spanish Army at the Presidio with food and clothing. However, in 1817, the comandante of the Santa Barbara Presidio, Lieutenant Jose Antonio de la Guerra y Noriega, made a request to the Governor of Alta California, Pablo Vincente de Sola for rights to Mission lands for the purpose of raising cattle and other animals to support the Presidio directly instead of operating through the Missions. The Governor granted this request but the question was just what mission lands were to be transferred. Apparently it was decided to take lands under Mission La Purisima control. The comandante, who was on friendly terms with Father Payeras at La Purisima, suggested the lands that were to the south of the Mission or those to the north at Rancho Guadalupe or Rancho La Larga. In an exchange of letters, in March and April of 1817, the Mission opted to keep the northern La Larga Rancho because of the larger Indian population and to cede to the Presidio the southern lands called Salsipuedes y Canadas except that the Mission could keep the water rights of the lower Salsipuedes Creek for whatever purposes it needed to fill for the Mission. This area was sparsely populated by Indians. It covered the lands from Las Cruces to the south, the Sania Rosa River to the east, and the Arroyo Cojo on the coast to the west and the White Hills to the north. An area of about "eleven and one half square leagues or about 48,000 acres." The Indian rancheria of Sajuchu sometimes spelled Sauchu or Tajauchu was located along the Santa Rosa or Santa Ynez River. So this royal rancho was formed and became the forerunner of the San Julian Ranch of today's fame on State Highway One.

During this period a trail led from the south across this land to the Mission Vieja instead of going by the coast route and down Miguelito Canyon. About halfway across a soldier and a priest are supposed to have built an adobe for shelter in about 1805. This was referred to by

Father Payeras as the "fallen houses of Salsipuedes" in 1817.

A comment by Engelhardt in Mission Santa Barbra based on a reference by Bancroft in California Vol. 2, pg. 574 was to the effect: "The military company of Santa Barbara had acquired a rancho at San Julian, which according to Bancroft was in a prosperous condition down to the year 1826, at least. It not only kept the troops supplied with meat and paid its expenses, but furnished \$350 to purchase an organ for the chapel, and left a cash balance of \$940, besides 2,221 head of cattle. This shows that, if the military troops had possessed the will, they might have maintained themselves, here and elsewhere, without clinging like leaches to the Mission community. to the Mission community and thus ruining the Missions themselves." From these comments

the reader can get an idea of the strife that existed between the "missionaries" and the "military."

When Mexico gained its independence from Spain in 1821, the ranch was renamed Rancho Nacional San Julian. The titles of nearly all of the provisional grants made by the Spanish government were invalidated, although several of those were later regranted by the Mexican government to the original grantees. In 1837, after his seizure of power from Governor Gutierrez in 1836, Governor Alvarado granted the Rancho San Julian to Don Jose de la Guerra who was still Comandante of the Presidio at Santa Barbara under a dummy name of George Rock. Some 48,221 acres were included in the San Julian Mexican Land Grant. The San Julian Rancho was not appraised in 1835 along with the other Mission ranchos because it had been transferred to the Presidio in 1817.

When Jose de la Guerra was granted the San Julian Rancho in 1837, he was required to build a house on the ranch. He chose the location for the casa near a stream flowing out of the hills to the north. According to the Chumash Indian, Fernando Librado, this location was called Sauzalito for "little willow grove." The adobe structure that de la Guerra built had two rooms, a bedroom and a living room. This original structure was apparently built on the hut or small shelter mentioned previously.

According to A. Dibblee Poett, in Rancho San Julian: "The present kitchen and bathroom and a bedroom facing to the east were added later and are of wood construction. The large kitchen adjacent to the sala in this wing of the house was used for nearly a century to prepare meals for the workmen on the ranch. The sala was used as their dining room for many years; it's adobe walls are nearly two feet thick. The kitchen and two bedrooms adjacent and to the east, together with another dining room and bedroom, constitute the second portion of the house built by de la Guerra's son, who often came to San Julian for long periods to oversee the cattle operation." The ranch was mortgaged to Gaspar Orena in 1863 to pay debt incurred by legal fees to fight confiscation of the ranch by the government and for losses incurred by the long drought. Orena sold the ranch to the Dibblee - Hollister partnership in 1867. Shortly thereafter, Thomas Dibblee married Francisca de la Guerra, the granddaughter of the original owner. So the land came back into the "family." "Succeeding generations have lived on San Julian and have formed a strong attachment to the land. Despite great depressions, world wars, droughts, and some forced sales, together with the need for a higher return on the land, they have made strenuous efforts to keep the ranch intact. On the whole, harmony has prevailed among the owners, whose incomes have been enhanced by the large diatomite mine that has been operating for nearly fifty years. This ranch has remained a haven in a world of turmoil, where peace and contentment can be found, and where nature's way prevails over much of the land. May it prevail for many more generations." A. Dibblee Poett.

SECULARIZATION INVENTORY OF MISSION LA PURISIMA

| Main Building with 21 rooms | \$4,300 |
|---|--------------------------------|
| Twelve minor structures | 1,205 |
| Furniture in the main building | 2,001 |
| Goods in the warehouse | 6,255 |
| Grain and other produce | 4,821 |
| Vestments and other valuables in the church | 4944 |
| Library with 139 volumes | 655 |
| Five Bells | 1,000 |
| Three Gardens | 728 |
| Cattle (at the Mission) | 201 |
| Church structure | 400 |
| Site of Mision Vieja, first site | 373 |
| Site at Jalama | 784 |
| Rancho Los Alamos | 1,185 |
| Rancho San Antonio | 1,418 |
| Rancho San Lucia | 1,080 |
| Rancho San Pablo | 1,060 |
| Rancho Todos Santos | 7,176 |
| Rancho Guadalupe | 4,065 |
| Rancho La Mision | 1,952 |
| Livestock at large | 16,369 |
| Total Valuation Debts | \$61,976 -1,218 \$60,757 |

"The final legislation confiscating the Missions was not published until November 5, 1834. A commissioner to take over the estate was appointed in the person of Domingo Carrillo, as early as the 30th of November. William G. Dana of the Nipomo Land grant fame and Santiago Lugo, hurriedly appraised the property on February 18, 1835. The inventory, as listed above, was signed and delivered to Domingo Carrillo by Father Marcos Vitoria on March 1, 1835. Jose Antonio Dominguez was named the first majordomo. The reader may remember that Dominguez was the majordomo of the Rancho Reyes in 1809 when it was purchased by Mission La Purisima." From Engelhardt, Mission La Purisima, pg, 57.

RANCHO SAN FRANCISQUITO WINERY

In the mountains west of Lompoc is a 200-year-old remnant of the Mission system of ranchos in Santa Barbara County. La Purisima Mission had several outlying areas called ranchos or (estancias) at which was produced various products for the Mission that could not be produced in that area. The La Purisima Mission covered all of the lands from Gaviota to

Guadalupe and Los Alamos.

Sometime between 1804 and 1810 the latest manager of the La Purisima Mission, Father Mariano Payeras, sent eight native families to a location about 8 miles west in what is now called Jalama Canyon to establish an orchard and vineyard and two miles further toward the coast, another vineyard referred to as San Francisquitos. The vines once located in the walled orchard garden at the old Mission location, which the Indians called by the name of Lalsacupi (Salsacupi), were not doing well in the cold and windy climate there. These were transferred to the new site where they did much better in the warmer and protected environment.

In his yearly report to the Father President of the Missions Father Payeras gives the following account: "However, I observe that the Father Presidente will say: According to this the Fathers will be lacking only the wine and brandy of their own growth, for I know that they have rooted out the vineyards. It is true, that in Lalsacupi they have torn up the vineyard; but they have transplanted it to the site near to the place, which I call San Francisco, where it bears well according to the samples, one of these may be which the gardener yesterday brought, two kinds of very small grapes. However, while the vineyards are being planted and until they bear, we have made a life-contract with the Ortegas to divide the vineyard in return for the labor of caring and cultivating it. To them goes the account, to us the wine and brandy (of which we require little), from one and the other we have old and new in abundance, made here after the Majorcan method in new wine presses. Hence, if God grants us life, some day Your Reverence will drink it without pellicle, without sediments, and without bad taste, pure and clear." Father Payeras was from Majorca, Spain.

The orchard covered about 15 acres at the location of the junction of the Escondido and Jalama Creeks where there was a spring and flowing water. Pear, walnut and olive trees were set out and a vineyard was planted. Prickly Pear was also a valued crop there. These were cared for by the native families who lived in the area in their native shelters.

Two and half miles further west another vineyard of about 5 acres was established along the Jalama and Espada Creeks. On a hill above this location was erected a winery at which the grapes were crushed, and the juice fermented according to the Majorcan method. Brandy called Aguardiente was also fermented from the wine.

The winery was a large building built east to west across the hill, the central feature of which was a brick water reservoir, 9 feet deep and 8 feet wide. A set of steps 25 feet long allowed entrance to a porch on the south side of the building. The building was 64 feet long and 48 feet wide with a tile roof.

About 20 feet below the front of the winery on the south side was a mill that was used to crush olives before they were pressed for their oil. Both wine and olive presses were located at the winery. Father Payeras mentioned new wine presses in 1810 and one was reported there in the 1920s.

The building was constructed in the mission style of the day to house the presses and wine barrels and to provide a home for the vintner and a chapel for the native families in the area. Below the winery along the Espada Creek, where the natives may have had shelters, were

located ovens (hornos), which may have been used for baking bread and firing tiles for the

winery roofs and for tile aqueducts to and from the water reservoir.

The products of these two facilities were shipped to the Mission headquarters by mule or cart probably by way of the Espada Creek and Miguelito Canyon as the most direct route to the old Mission location in 1810, a distance of 8 miles over the top of the 2,200-foot Sudden Mountain between these two points. This route was probably used to receive needed supplies from Spanish Navy ships coming from San Blas, Mexico, anchoring at Cojo Harbor below Point Concepcion. Hides, tallow and grain were sent out from the Mission by this route in

After the 1812 earthquake, when the Mission was relocated to the Los Berros Canyon site, the route to the coast may have changed to Salsipuedes Creek and some other connecting

route to the Cojo Harbor.

Fr. Payeras reported in 1810 that he had arranged for the winemaking project in Jalama to be managed by the Ortega family, then located at their rancho in Refugio Canyon 20 miles

south of the Jalama winery.

The Jalama Creek or Spring Creek as it was designated on early maps, was the site of several Chumash native villages. At the mouth of the creek on the coast at the site of a sulfur spring, was located the village named Shilimagshtush. At the head of the Jalama Canyon was the village of Xalama. During the Portola expedition in 1769, a native stole a sword from one of the soldiers and another native returned it later. The location was referred to by the Royal Spanish Engineer Costanso as Espada for shovel or sword in Spanish, hence the name of the nearby creek.

These villagers were recruited by the Missions to leave these sites in the 1790s and move to the La Purisima and San Luis Obispo Missions according to the data from the Santa Barbara Museum of Natural History. Once converted to Christianity, some of these neophytes

were probably sent to the outlying ranchos.

The sulfur spring was the site of baths for the cure of ailments in both mission and modern times. They may also have been used to clean and soften cowhides before being shipped out of Cojo Harbor. An adobe building near these springs may have been used by the Mission to

store hides until the arrival of the "Boston ships."

The winery so established was active well into the 1830s. When the new Mission was built in 1813, an orchard was established to the north of the buildings in Los Berros Canyon but no vineyards were planted since this need for wine grapes was still being satisfied by the earlier vineyard. In a letter dated September 21, 1813, Father Payeras states that "The harvests are good, the fruit abundant, and now the vines on the beach are beginning to bear fruit." Assuming that the vineyard was planted in 1810, the normal development time of a new vineyard is three years so we have this comment to support the existence of the vineyard, which was near Jalama Beach.

When the La Purisima Mission was secularized in 1835, values were placed on the various

buildings, crops and cattle. The San Francisquitos winery was valued at \$800 then.

After the edict of secularization took effect in 1835, many of the Mission properties faded into obscurity. The area was deserted for many years. However, the missions were restored to the Church in 1843. In Mission Purisima Concepcion by Father Engelhardt, we find a comment by Father Duran on February 29, 1844 on page 62, as follows: "After nine years of secularization there remain neither property nor lands to cultivate. It may still count on a moderate vineyard." This is a reference to the established San Francisquito vineyard.

A map of August 1854 drawn from surveys by John G. Cleal showed the two vineyards and a house lived in by L. Martinez at the orchard vineyard. There was no mention of the winery site.

A very interesting story is associated with this map. The L. Martinez noted by Cleal was a gardener, Leandro Martinez, who came to Santa Barbara in 1842 from Zacatecas, Mexico with the first bishop to California, Francisco Garcia Diego y Moreno, as part of his extensive entourage. Father Maynard Geiger in his book Mission Santa Barbara, pg. 129 makes the following reference to this person in a deposition about an event in Santa Barbara when a bull attacked the carriage of the Bishop: "The same statements are substantially made by Leonardo Martinez who wrote about it from Rancho Jalama, August 25, 1859. He was not an eyewitness but being a member of the bishop's official family he must have heard about it soon after the event took place." Martinez further stated, 'no one knows whether the bull was chased outside (the plaza) intentionally or came out accidentally – Martinez adds that the people gave the bishop 'an apparent show of respect' only." These comments were located in the Mission Propaganda documents located in Rome and given by Geiger in notes for Chapter XXII, Note 5. Leandro's patron, Bishop Diego, died on April 19, 1846.

One has to ask just why Leonardo Martinez was located in a house on the Jalama Creek in 1854. The answer may be that by that time he was being employed by Santa Barbara Presidio Comandante Jose de la Guerra y Noriega who acquired the San Julian Rancho in 1839, which included the orchard and vineyard of San Francisquito. Since Leandro was listed as a gardener, perhaps his reason for being there was to tend to these ex-mission assets for their new owner. De la Guerra died in 1858, so Leandro may have stayed on for the heirs. This author has located no additional information on Leandro Martinez.

Another plat map of November 1860 by J. E. Terrell shows the vineyard on Espada Creek and the Jalama House on Jalama Creek but no mention of the winery itself.

A map filed in 1903 by the Dibblees was a survey of Rancho San Julian. On this map is shown ruins at the site of the winery.

In the 1870s there was a rebirth of interest in the native inhabitants of California. One of the earliest drawings of the winery after secularization was found by this writer in field notes published by Arlene Benson in her thesis manuscript entitled "The Noontide Sun." This tome describes the work of preacher and amateur archeologist, Stephen Weber.

In 1877, the archeologist Stephen Weber, while under contract with the Smithsonian's newly established National Museum of Natural History in Washington D.C., visited the winery and orchard which at that time was only accessible by horse from the coast. He drew a plan view of the building, the mill in front and the vineyards which were located on the south and west sides of the building on Espada and Jalama Creeks. He commented that the area had been abandoned for many years. At the orchard 2.5 miles further up Jalama Creek, he commented that the pear and olive trees were 3 feet thick and that the area had also been abandoned for many years.

In the 1920s the California Indian historian, Edith Webb, visited the winery. She commented that the winery still contained a wine press.

In the 1930s, the forerunner of the Cojo/Jalama Ranch contracted with the Assets Corporation to survey their ranch for early artifacts. They identified the water reservoir, the adobe walls of the building and some of the ovens that still remained on the property. Evidence of the original roads and the zanja (ditch) that brought water to the reservoir could be identified. Tiles leading away from the winery took water to the vineyards.

In 1960, the State of California Department of Natural Resources, Division of Beaches and Parks, History Section contracted under 4A-255 with University of California at Santa Barbara

(UCSB) in Goleta to conduct a thorough research and excavation of the winery site above the Jalama Creek. This effort was led by William Harrison, Research Associate in the Department of Social Science, who revealed through thorough excavations that the site was the location of the large building described earlier, the center of which was the 8 by 9 foot water reservoir. The description of the materials and construction of the building clearly reflected the Mission period and techniques used in that day. The winery was clearly constructed by artisans from the Mission.

A survey of the past and present La Purisima Mission showed clearly the similarities in materials and techniques. There are three water storage reservoirs at the Mission of similar size to that at the winery and constructed in the same way with the same type of materials

The writer has visited the Santa Ynez Mission where there is a giant water reservoir in front of the Church that was built in the Mission period in the 1820s, that is 20 feet deep and 20 feet square. It was built to store and provide water from a dam on Alamo Pintado Creek to irrigate the orchards and vineyards next to the Mission and in the valley below and provide water for the Indians living in the village on the left side of the Church. This reservoir was constructed of materials and techniques similar to those used at the winery but on a much grander scale and at a later time. A curious "pink" plaster was used by the artisans to finish all exposed surfaces in aqueducts and reservoirs.

The excavation of the winery also showed that it was visited by groups from the Southern Pacific Railroad Jalama Bridge construction gang who were located at the mouth of the Jalama Creek in 1901. Names and dates for 1901 were scratched into the plaster in the side of the reservoir. The old Mission adobe on the beach at the mouth of Jalama Creek used to store hides was renovated and used as a saloon and hotel for the bridge construction gangs.

The information on the winery for the Mission period is limited, but then so is there little available for the other ranchos. The winery was needed during the Mission period. There was no need and no reason to build a winery after that period. Most of the Mission buildings were built with little publication and documentation. The fact that there were only a few historical comments did not mean that the winery did not exist during the Mission period. Who else but the Mission would build it? Who else but the Mission would use it?

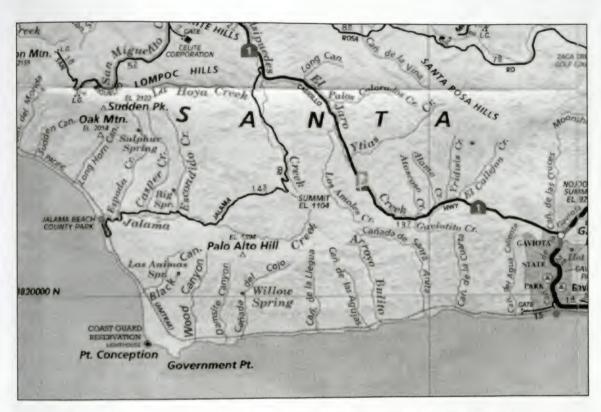
One of the results of the excavations by UCSB was a detailed plan view of the layout of the building in the final report, showing walls and rooms and dimensions of each. There were seven rooms. With this as a guide, Edward Brooks of Lompoc, a building designer, laid out the building that may have been built on top of these foundations. The information on wineries of that time and the home for the vintner and a chapel for the residents were included in the layout. The resulting "building" is shown in the following figures.

Finally, the San Francisquito Winery is a 200-year relic from the heyday of the missions in California. The site and the water reservoir can be seen from the modern day Jalama Beach Road just before it reaches the railroad tracks. It is a remote site and on private property. The orchard at the Mile 10 marker is fenced to protect it from vandalism. The trees are used for starter slip for other Mission gardens. Most of the site has been converted to corrals for the cattle roundup on the ranch.

The Jalama Beach campground is the site of the adobe and sulfur spring at which cattle hides were stored until ships from Mexico and Boston could come by to collect them, and in 1901 railroad gangs relaxed at the local saloon.

Many old timers in Lompoc remember horseback rides to Jalama before there were roads and the beach park was there, and passing the orchard and winery "vat" as it was called on the way. Modern day visitors can imagine the heyday of the mission vineyards while they savor one of those great Jalama Beach hamburgers at the Café.

While there is no connection, it is interesting to see the return of vineyards and wineries in and around Lompoc 200 years after the San Francisquito Mission winery was founded. In the following are presented the drawings, photographs and references that support the foregoing history.



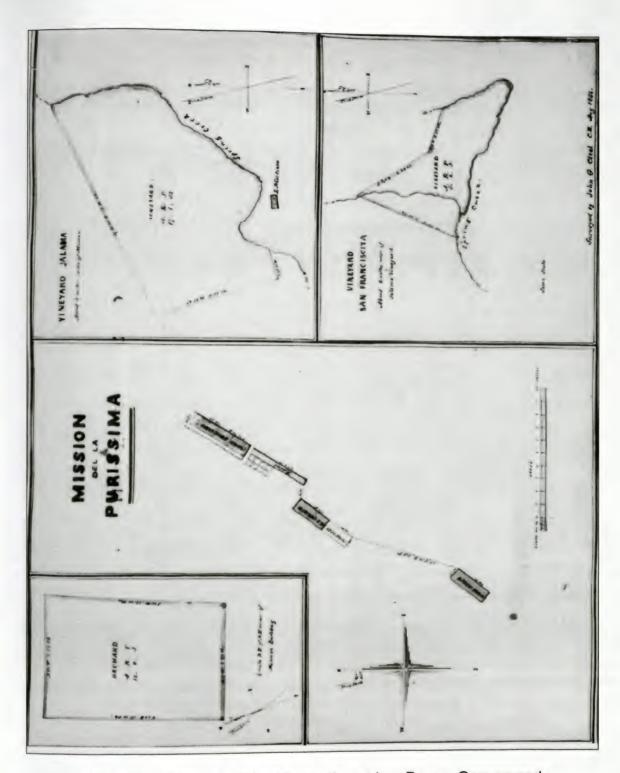
USGS Map Showing Location of the Jalama (Spring) Creek
San Fransquitos Mission Period Winery and Orchard.

The Orchard of 15 Acres Was Located at the Escondido Creek (Big Spring)
and Jalama Creek Corner. The Winery was Located about 2.5 Miles
Further West at the Corner of the Espada and Jalama Creeks.

Grapes Were Grown at Both Locations and Processed at the Winery
by the Ortegas of Refugio Rancho Under Contract with the Mission.
Chumash Indians Lived at Both Locations During the Mission Period.



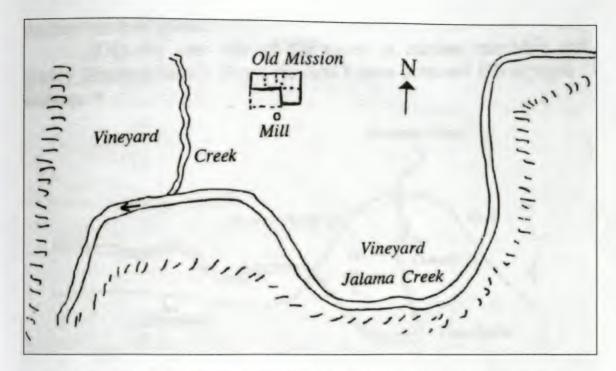
A National Parks Services Map of the Point Concepcion Area for 1938 Showing most of the Chumash Sites and the Mission Sites. Note the Route to and Locations of the San Francisquito Winery and Jalama Orchard and Vineyard.



First Map Showing Mission Properties at Los Berros Canyon and at the Winery and Orchard Sites in Jalama Canyon.
Surveyed and Drawn by John G. Cleal C.B. August 1854.
Note Only Building in Jalama Occupied by L. Martinez. Provided by Michael Hardwick.



An 1860 Plat Map of the Rancho Punta de la Concepcion Showing the Jalama Vineyard and Jalama House. From <u>This Was Sudden!</u>



A Drawing from Stephen Bowers July 1877 Field Notes Showing the Ruins of the San Francisquito Winery (Old Mission). Note Mill South of Main Structure. This is a Plan View of the Winery. Note Locations of the Two Vineyards. "Creek" is Espada Creek Which Has a spring.

Bowers Had Also Visited the Mission Orchard 2.5 Miles Up Jalama Creek. He Had the Following Comments About Both Locations: "July 7: We reached the "old adobe" on Jalama Creek in the evening and went into camp over Sunday. July 8, This is the Sabbath. Our lesson this morning was Mark, Chapter 10 (Bowers was a Reverend). We are camped under some beautiful olive trees. They must be very old as some of them are two and a half feet in diameter. Nearby is a pear tree two and a half to three feet in diameter. There is an old Vineyard here, by whom planted or when I know not. Shells and other things show that the Indians lived here once [Sba-554]. They probably did this work for the early Jesuits. This place has been abandoned many years. Below us some two and a half miles from the sea is the foundation and portions of the adobe walls of an old mission. At the mouth of the Jalama is located a warm sulphur spring once used by the Indians.

This I described in "Aboriginal Man."

This is the First Description and Drawing of the San Francisquito Winery on Record.



The Ancient Mission Olive Trees at the Jalama Orchard Fenced by the Cojo-Jalama Ranch for Their Protection. There Were Olives, Pears, Walnuts and Vineyards on about 15 Acres of the Original Mission Property. The Remaining Land of the Mission Orchard and Vineyard Has Been Converted to a Corral Located at Mile 10 on the Jalama Road. Photograph by the Author, 2009.



Gordon and Edithmary Davis, Foreman of Jalama, 1950 at One of the Mission Pear Trees.

Courtesy of the Lompoc Valley Historical Society.



Site of the San Francisquito Winery, Now Covered With Brush. A Straight Line in the Middle Right Is the Location of the Water Reservoir and the Slight Hill Below is the Foundation of the Building. Note the Road in the Background. A similar Route Was Used in Mission Times to Travel to the Old Mission.

Vineyards are Still Visible Along Espada Creek, to the Lower Left.

Photograph by the Author, 2009.



2009 Google Earth Image of the Winery Site Showing the Water Reservoir,
A Square White Spot With A Hole in the Middle.

This Structure is 12 by 12 Feet and the Hole is 8 Feet Across and 9 Feet Deep..
On the Right is Jalama Creek and Road, and on the left is Espada Creek.
The Original Vineyards on this Five-Acre Parcel Were Below and to the Left.



Construction Techniques and Material Used for Water Reservoirs at the La Purisima Mission Buildings on the Second Site at Los Berros. Photograph by the Author, 2009.



Ladrillos Ceramic Pavers Used in Construction of The La Purisima Missions and the Winery. Photograph by the Author, 2009.



A Stone Building Housing the Water Reservoir at La Purisima Mission State Park Existing from the Mission Period.
Photograph by the Author, 2009.



Tile Aqueduct Leading to the Tile Settling Tank Outside the Water Reservoir Shown Above. Similar Construction Was Used at the Winery. Photographs by the Author, 2009.



The 20 Feet Deep Water Storage Reservoir At the Santa Ynez Mission in Solvang Built During the Mission Period in the 1820s. Note Use of Ladrillos for Floors and Pink Plaster Overlay, Similar to the Winery Construction.

Photograph by the Author, 2009.



A Mission Period Millstone of the Type Used to Crush Olives at the Winery Mill.

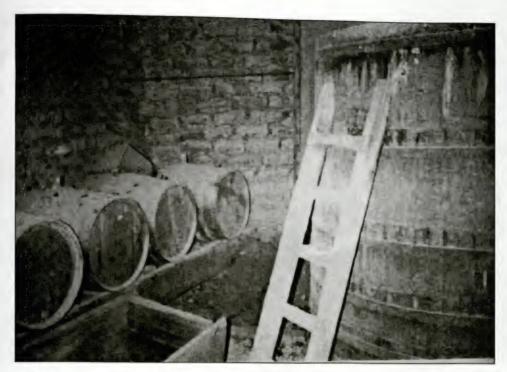
Located at Santa Clara University, San Jose, California.

Note Pen for Size Reference.

Photograph by the Author, 2009.



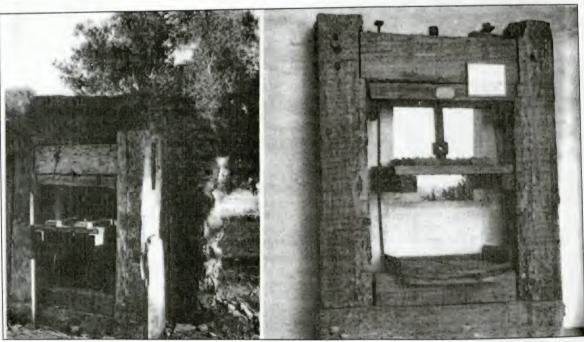
Mill Stone Lying in Front of the Santa Barbara Mission Church,
Once Used for Milling Wheat or Corn at the Water Driven Mill at That Mission.
Note Five Grain Flow Grooves.
Photograph by the Author, 2009.





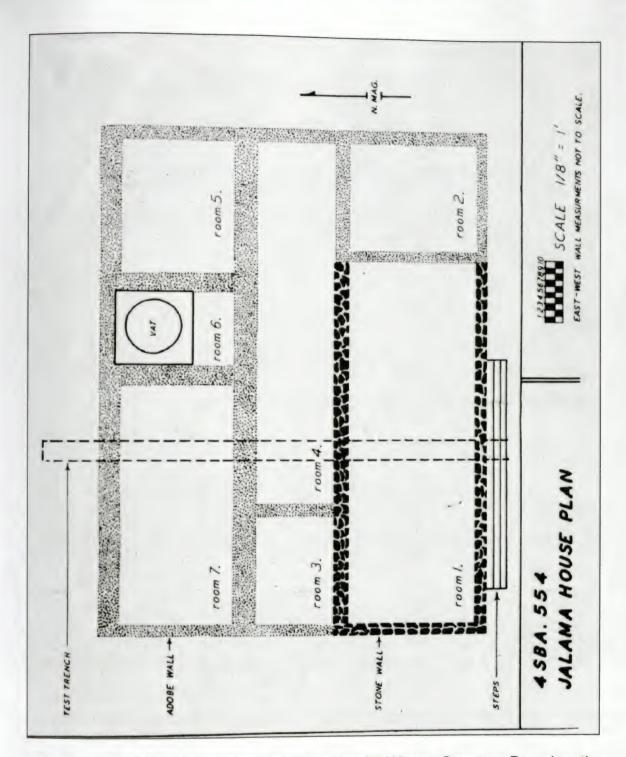
Upper, Aging Vat and Storage Barrels. Lower, Grape Press.
Santa Barbara Mission Winery Located at the San Jose Creek Vineyard, Goleta.
Note Adobe Walls Behind Barrels, Similar to La Purisima Winery.
Photographs by the Author





Upper, Diorama of An Olive Mill Which Crushes Olives Before They Can Be Pressed For Their Oil. From Indian Life at the Old Missions by Edith Buckland Webb, 1952.

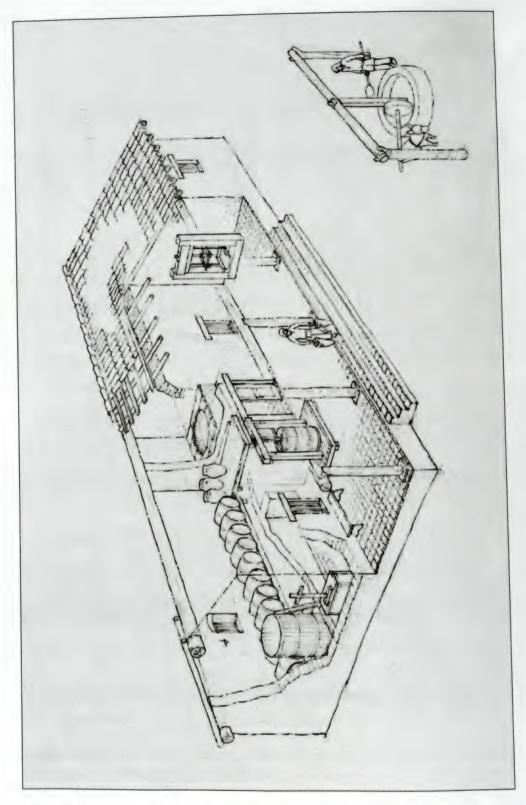
Lower, Two Olive Presses Shown Here at the Junipero Serra Museum, San Diego California, As Displayed in the Above Mentioned Book.



The Layout and Plan View of the San Francisquito Winery Structure Based on the Excavations of the UCSB Archeologist William Harrison in 1960.

From Final Summary Report of Investigations at The Jalama Winery,

Contract Number 4A-255, 1960.



A Rendering of the Mission Period San Francisquito Winery on Jalama and Espada Creeks.

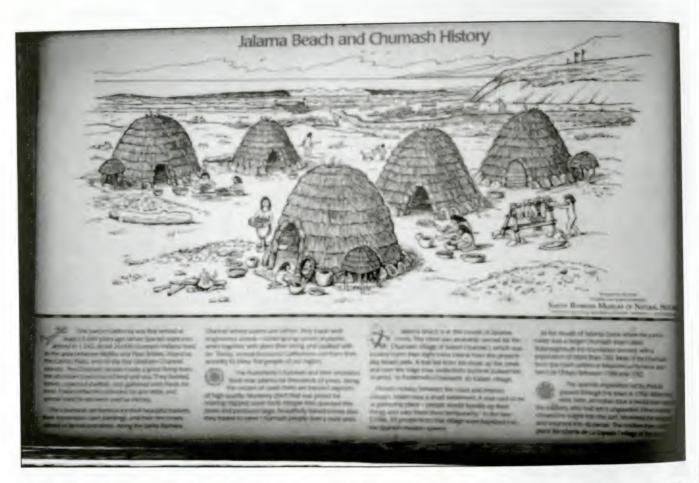
Based on the Excavations of William Harrison and Research by the Author.

Rendering by Edward Brooks, Lompoc, 2009.



The Jalama Creek Bridge at the Ocean and County Park Built by the Southern Pacific Railroad in 1901. The Public Rediscovered the Winery as a Result of the Construction of the Railroad Over Jalama Creek. Graffiti was left on the Water Reservoir by the Work Gangs in 1901. The Sulfur Spring is on the Right edge of the Creek. The Adobe Building Used for Hide Storage and Later as a Store for the Railroad was Located on the Opposite Bank of the Creek to the North. This Creek Site was also the Location of the Indian Village Visited by the Portola Expedition in 1769.

Photograph by the Author, 2009.



A Drawing by the Santa Barbara Museum of Natural History of the Indian Village at the Mouth of the Jalama Creek. It May Have Been the View Seen by the Portola Expedition in 1769.

Photograph by the Author, 2009.

IN CONCLUSION

Two hundred and forty years ago, in 1769, the Spanish Army and Navy occupied what is today California for the King of Spain, Carlos III, to establish their claims to this great land. To hold the land that eventually became Santa Barbara County, the King established a presidio at Santa Barbara, three missions and numerous ranchos.

The ranchos distributed thousands of head of Mexican cattle and sheep on land that knew only bear and deer and changed the environment forever. Eighteenth century European buildings and society appeared on the coastal plains. Many native Indians were converted to Christianity and joined the Mission culture. Through the ranchos every area of the territory was occupied and used to provide materials for the Mission factories. The Indians were trained in the latest European trades and manufacturing skills by the resourceful Spanish Church Fathers. As a result of intense labor, the Missions were successful and the ranchos prospered. Unfortunately all this great work was undermined by the Mexican Revolution thousands of miles away in a foreign land to the south. The secularization of the missions brought 60 years of labor to an end and resulted in the demise of the Spanish influence on the California scene. However, thanks to the effort of the church fathers and President Abraham Lincoln, today we have restored mission property, place names and towns and roads founded and named after the labors of the early fathers and Indians. The Spanish buildings that have outlasted the storms of history are the oldest structures in the great state of California at 240 years, almost older than the American Union.

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